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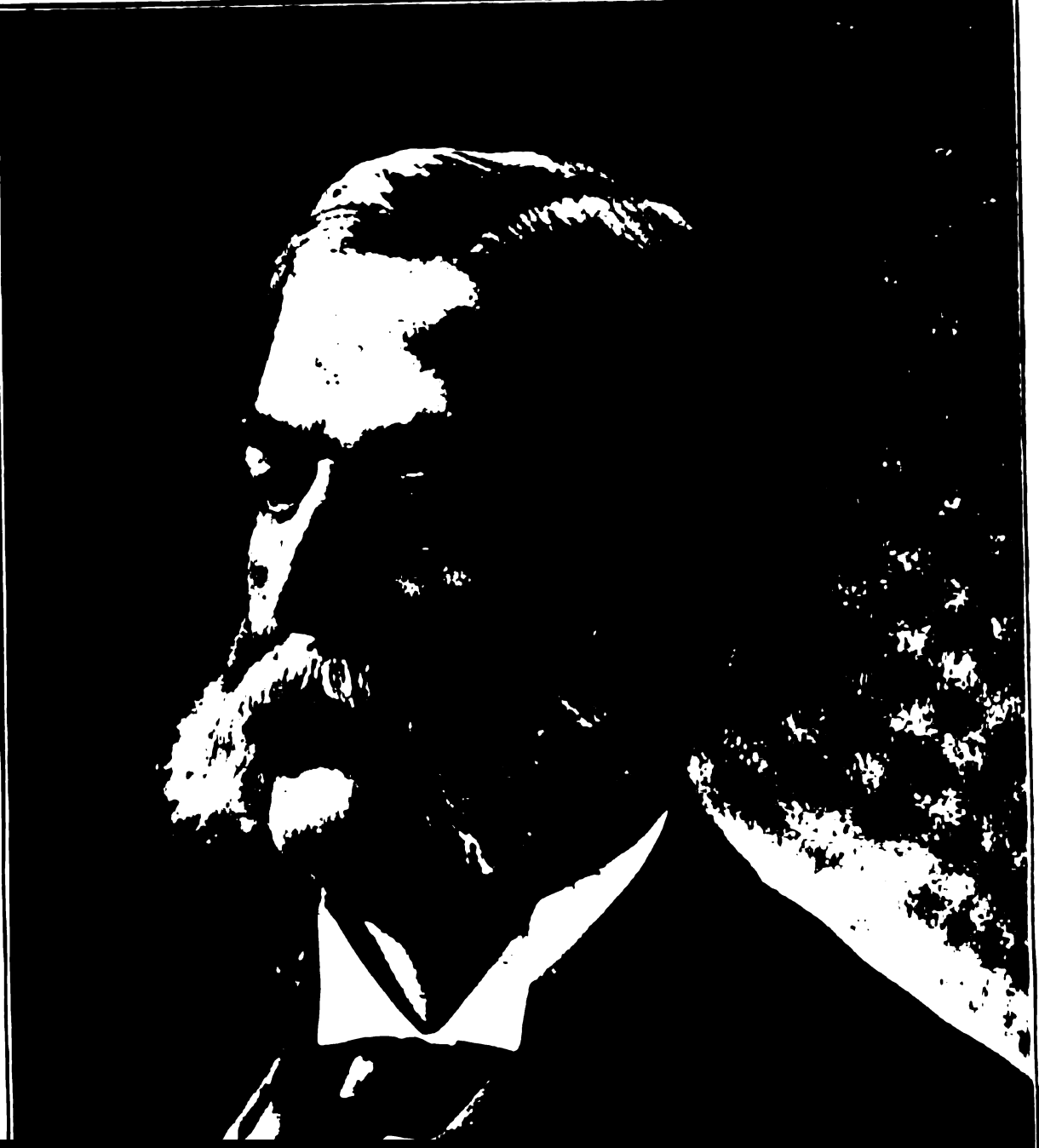

Celebration of the semi-centennial of Tufts College, 1903

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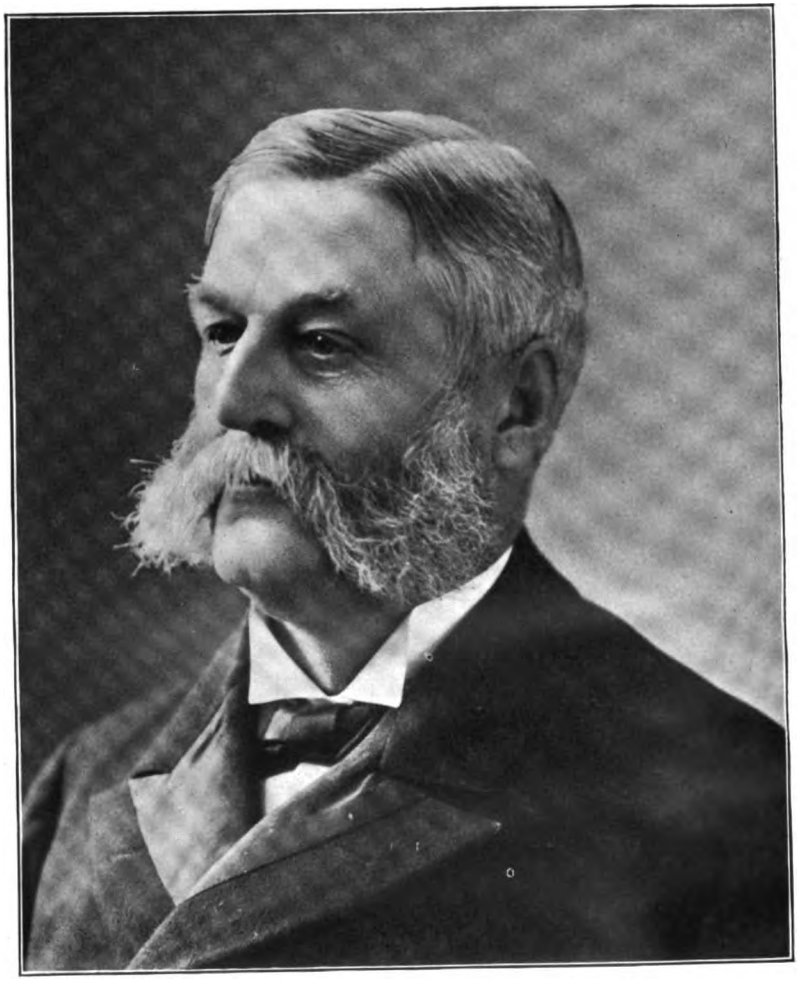

ELMER HEWITT CAPEN.
Third President, 1875–1905.

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CELEBRATION

OF THE

SEMI-CENTENNIAL

OF

TUFTS COLLEGE

1905

THE TUFTS COLLEGE PRESS
1905

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O.E.S. 29 Mar 07

SEMI-CENTENNIAL OF TUFTS COLLEGE

On December 31, 1901, the Trustees and the Overseers appointed a general committee, to arrange for celebrating the semi-centennial of Tufts College, as follows: Rev. F. W. Hamilton, D.D., chairman; Rev. W. E. Gibbs, D.D.; Byron Groce, Litt.D.; Arthur E. Denison, A.B.; Arthur E. Mason, A.M.; Edward H. Clement, Litt.D.; Rev. W. H. Rider, D.D.; Leo Rich Lewis, A.M.; Chas. Neal Barney, A.B., secretary.

On November 2, 1903, a committee, consisting of President Capen and Professors Hooper and Lewis, was appointed by the Faculty of Arts and Sciences to nominate a committee to represent that faculty in arranging for the celebration. On December 7 the following committee was duly nominated and appointed: Professors Anthony, Wren, Whittemore, Harmon, and H. G. Chase. Later, Professor Denison was substituted for Professor Anthony, and Professor Chase was made chairman of this local committee.

These committees were prosecuting their work vigorously, under the direction of President Capen, and with his active cooperation, when his death, March 22, 1905, on the eve of the celebration, cast a shadow over all the succeeding exercises. The program agreed upon was carried out, however, with a few modifications. The baccalaureate sermon was given in Goddard Chapel by Rev. F. W. Hamilton, D.D., on June 11, and one week later Commemoration Sunday was celebrated, Rev. W. H. Rider, D.D., preaching the sermon.

The exercises of Commemoration Sunday began with the unveiling of a bronze bust of Rev. Alonzo Ames Miner, D.D., second president of Tufts College. The act of unveiling was performed by Dr. Miner's great-grandnephew, Master Rollin Parker Adams. The committee of the Second Society of Universalists in Boston, having the matter in charge, consisted of

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Messrs. Charles E. Morrison, Albert A. Folsom, and Hosea Starr Ballou. The bust, which is of heroic size, is the work of the late Cyrus Cobb. Mr. Hosea Starr Ballou made the presentation address, on behalf of the Second Society of Universalists in Boston, as follows: —

PRESENTATION ADDRESS

Ten years ago, on Class Day, June 14, 1895, Alonzo Ames Miner finished an earthly career of eminent usefulness, and mortality put on immortality. To commemorate his services, the Second Society of Universalists in Boston asked of the late President Capen and the Board of Trustees the privilege of placing a bronze bust or an oil portrait of Dr. Miner within these hallowed walls. It was with a profound sense of duty that the Society asked the privilege. Personally, I esteem it a high honor on behalf of the Society to present this bust to Tufts College.

Ever since "the Universalist denomination of Christians" formally resolved to establish "a College for the instruction of their young men in the higher branches of education," and "to build and endow such College by subscription," on March 17, 1848, that College, then unnamed, has been more closely connected with the Second Society of Universalists in Boston than with any other institution. By careful research I have taken pains to estimate as accurately as may be the strength of the bond of union between the two institutions.

When Alonzo A. Miner was installed, on May 31, 1848, as associate pastor of that society with the venerable Hosea Ballou, he found Thomas A. Goddard already in the tenth year of his singularly efficient service as the superintendent of the Sunday school. Both he and his gifted wife, Mary Frothingham Goddard, were most consecrated workers in all departments of the Church. Such they became for the College. Their gifts to the College amount to about $110,000. But the magnitude of their quiet, constant service to Tufts College was indeed far greater than appears by the mere outward evidence all about us. Even the poem sung at the laying of the corner-stone of the first building was from Mrs. Goddard's pen.

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Silvanus Packard, from the early forties a prominent member of the School Street Society, pledged $20,000 to the College long before an agent was selected to begin the formal canvass on March 17, 1848, for the balance of $60,000. It was his pledge of $20,000 quite as much as the offer of land by Charles Tufts that induced Benjamin B. Mussey — also of the School Street Society and later first treasurer of the College — to give at the outset $2,000, and hundreds, yes, no less than thirteen hundred and fifty other Universalists, from Maine to Ohio, and as far south as Baltimore, to subscribe in smaller sums the balance of the first $100,000. Silvanus Packard was a member of the first Board of Trustees of the College, and by his gifts, amounting now to $350,000, remains to this day the largest individual donor to its funds.

A still more influential member of that society was the first president of the Board of Trustees of the College, Dr. Oliver Dean. Large as were his benefactions to the College, amounting to about $90,000, his still larger gifts to Dean Academy, as a fitting school, he regarded as indirectly for the purpose of this College. His active interest in education on this hill, indeed, antedates the event whose semi-centennial we now celebrate by more than fifteen years. You are all aware of the remarkable impulse given to educational institutions by Hosea Ballou, 2d, in the *Universalist Expositor* just prior to 1840; of the offer of Charles Tufts at that time of ten acres on this hill (then Walnut Hill) as the site of a Universalist theological school; of the appointment of a committee by the Massachusetts Universalist Convention in 1840 to nominate a Board of Trustees for the institution. You are not, perhaps, aware that three of the nine trustees, chosen in proportion relatively to their subscriptions, were members of the School Street Church in Boston,— its first pastor, B. B. Mussey, and Oliver Dean,—and that at the organization of the board on Jan. 25, 1841, one of the three, Oliver Dean, was chosen president of the board. The seed was here planted many years before it bore visible fruit. The story is a long one, of high hopes, hopes deferred, apparent defeat, and final victory. Nine years ago I told the story in this chapel, and I have told it at greater length in a memoir of the first presi-

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dent of the College. I could not, if I would, repeat it now. These facts I briefly mention to show that from the very beginning the donor of this bust and the recipient have been bound together by the strongest ties of affection, and that if your Alma Mater ever had, I will not say a founder, but something more than a "cousin,"— may I not say a mother? — who tenderly nurtured the child in the feebleness of infancy and youth, that loving mother was the Second Society of Universalists in Boston. Who can estimate the strength of the "crimson thread" of kinship? What will not a mother do for her child? Time would fail me to recount the smaller gifts and bequests, amounting to over $100,000, from such well known families of the School Street Society as Lincoln, Powars, Pearson, Howland, Day, Adams, Bacon, Perkins, Talbot, Morrison, and Ballou. At one time a collection for the College in that church amounted to $16,000. Even before Alonzo A. Miner assisted at the laying of the corner-stone of the first building, now Ballou Hall, on July 19, 1853, he had generously subscribed five hundred dollars for the College. Ultimately his gifts and bequests amounted to $60,000. From 1848 to 1905 the individual gifts and bequests to the College from the Second Society of Universalists in Boston reach a total of approximately seven hundred and fifty thousand dollars, making it incomparably the largest single factor in the financial strength of Tufts College.

Nor did the Second Society of Universalists in Boston in its corporate capacity leave all initiative to its individual members. At the beginning of the Civil War the first president of the College had struggled on with his great load, until, worn out and exhausted, he saw the dark clouds gather, and heard the roar of the distant tempest, becoming louder and more loud, until on May 27, 1861, he died.

At the Commencement exercises following Dr. Ballou's death, in 1861, Tufts College conferred the honorary degree of Master of Arts on Alonzo A. Miner, and a year later, July 9, 1862, by suggestion of Silvanus Packard, he became second president of Tufts College. Many of the students had gone to the front in defense of liberty and union, and the College was in financial

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straits. In this crisis the Second Society of Universalists in Boston came to the rescue, and for three years and a half, at its own sole expense, provided Tufts College with a president; and from 1866 until his retirement, December 3, 1874, the society shared with the College the expense of Dr. Miner's salary. Till the day of his death, in 1895, it is not easy to say whether he loved more the College or the Church.

This is not the occasion for an extended eulogy of Alonzo Ames Miner. The late President Capen and Dr. George H. Emerson, and among the living Dr. John Coleman Adams, have performed that service far better than I could hope to do. Most of us here knew him well. He was a strong man, straightforward, earnest, persistent, turning neither to right nor left when his duty was made plain. He was everywhere within the sphere of his influence a power to be reckoned with. Reproached sometimes for his persistence in an impolitic course, he would rise in his might and declare: "Sooner than fall short of my duty, may my right arm fall from its socket and my tongue cleave to the roof of my mouth." Such was the character of the man. If he made enemies, it was because he saw no other way, and sure it is that he made strong friends. To them his was a kindly nature, sweet and gentle, shining through the somewhat severe exterior of a modern Puritan. His contribution to the Memorial History of Boston on the Universalist Church, and his article on "The Doctrines of Universalism" in "Bibliotheca Sacra" for July, 1883, are among the best examples of his literary work. His five lectures on endless punishment and the future life, published in 1878 in a volume entitled "The Old Forts Taken," are perhaps better known. His style was essentially polemic, whether as preacher or as lecturer on anti-slavery, or temperance, or the dangers that threatened the Republic from irresponsible domination of foreign potentates. Effeminacy in men angered him. He stood for the sterner quality of good old-fashioned manliness. His services in the cause of education here, and for nearly twenty-five years as a member of the Massachusetts Board of Education, are known to you all. A member, also, of the American Academy of Political and Social Science and of the American Peace Society, their aims did not

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appeal to him so strongly as those of the church militant. Dr. Miner was, as the late President Capen in his baccalaureate sermon in 1895 styled him, "the great, uncompromising, indomitable Christian warrior." And so the artist, Cyrus Cobb, has represented him.

As I view the strong, massive lines of the face of Dr. Miner, and the long flowing beard, in heroic proportions, memory takes me back to my student life abroad and to the profound impression made upon me twenty-four years ago by repeated visits to Michael Angelo's "Moses," the divine Moses, the highest product of modern art; our Zeus from Olympus! Many of you have seen it in Rome, near the forum of Nerva in the famous church of St. Pietro in Vincoli, forming part of the commemorative monument of Julius II. Nearly fifty years ago the German historian, Ferdinand Gregorovius, wrote of Michael Angelo's Moses in "Die Grabmäler der römischen Päpste": "This pope, whom nature had intended for a conqueror and destiny clothed with the robes of a priest, takes his place by the side of the great warriors of the sixteenth century, by the side of Charles V., of Francis I., of Gonsalvo, of Cortes, of Alba, of Bayard, and of Doria." As Moses, angered at the Hebrew worship of Aaron's golden calf, descended from Mt. Sinai, broke the tablets of the covenant and massacred the idolaters in order to restore order and a rational mode of worship, so Miner fought with desperation against idolatry in certain high-church tendencies, and for sane views of the universal fatherhood of God and brotherhood of man.

There is a legend that, in the church of St. Pietro in Vincoli, are preserved St. Peter's chains. There, at least, is their shrine. One chain was sent to her daughter in Rome by Eudoxia, wife of Theodosius the younger, and the other remained at Constantinople; but the Romans could not be content with possession of half the relic, and there, within those walls, according to the legend, "Leo I. beheld in a vision the miraculous and mystical uniting of the two chains."

No Mamertine chains bind us. Free in our pursuit of truth, yet of like origin and the same high ideals, we are bound together by golden links of gratitude and love, born of devoted

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TUFTS COLLEGE, 1860.

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service and heroic self-sacrifice. And so long as imperishable bronze shall last, may this gift of the Second Society of Universalists in Boston to Tufts College cement more perfectly the two chains which for a full half-century have bound us together.

Dr. Hamilton, in accepting the bust for the College, made a suitable response.

THE COMMEMORATION SERMON

After the singing of an anthem by the college choir, and the reading from the Bible by Dr. Hamilton, Rev. C. H. Leonard, D. D., offered prayer. Then Dr. Rider preached the sermon, as follows: —

TEXT: "Think not to say within yourselves, We have Abraham to our father. God is able of these stones to raise up children unto Abraham." MATT. iii: 9.

Secure in a brilliant past, for five hundred years the Hebrews had sunk lower and lower in spiritual decadence, when John,

> "Like some iron peak by the Creator
> Fired with the red glow of the rushing morn,"

shrivelled their ancestral conceit, scattered repose, and by the passion of his life illuminated conduct worthy such theocratic descent. In the flaming desire of his own soul, he knew inheritance is responsibility; memory, incentive; faith, inspiration.

Whatever Zacharias and his no less devout Elizabeth may have transmitted to their son, whatever Essenic association may have quickened, John in himself realized that life is dynamic: tradition cannot satisfy it, genealogy arouse it, nor history — however exceptional — atone for character. Reliance on such prestige would put strangers in the old vineyards, and deaden sacrifice upon the altar of the Living God, until its incense smudged and smelt to heaven. Life, surging like the springtide into every channel of the prophet's being, was authority to call his countrymen, inheritors of a glorious faith, to live up to their rich legacy.

Still thunders the voice crying in the wilderness, becoming

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scripture for this service in grateful commemoration of the fiftieth anniversary of the founding by our fathers of Tufts College,—for only some equal expenditure of strength, of means, of love, of life dedicated to the aim and purpose of our Alma Mater, can express our appreciative obligations, present adequate honor to their memory, and measure the love these fifty years have deepened in the sons and daughters of this broadening institution.

When Edward Gibbon formulated his five causes for the success of primitive Christianity, his liking for the ethics of Ancient Rome blinded him to a sixth cause: the courage of those who championed the new faith, rejoicing in Christ, pledge of their own ultimate triumph. With unequaled heroism the followers of the crucified Jew lived out the sublime enthusiasm that thrilled their souls. Amid the regal splendor of the imperial city, they paused at no trial of their faith. On the sands reeking with blood of their martyred dead, while thousands in mocking derision shouted for the hungry beasts to spring upon them, or some slave to fight, each answered back, "*Christianus sum.*"

With some share of that superb courage, they who endowed this College declared their faith in

> "One God, one law, one element,
> And one far-off, divine event,
> To which the whole creation moves."

By the aid of letters, science, art,—whatever knowledge might furnish,—they bravely set out, confident that the widest, deepest study must give new evidence of the reign of law; that as we see more of God's way in the natural world, and in man, the clearer light must reveal an infinite purpose of unity—complete sovereignty.

More than that, they felt true learning to be the spur of highest conduct; they were eager to look abroad, as well as upward, and to balance action. Civilization is not so much what society may do as what society is; not the material piled up, as the quality of the human energy that piles and ploughs, sails the sea, or climbs the hills,—the topmost product a man, walking at peace and in the light of God.

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Whatever outward advantage the companionship of books, the exchange of thought, the review of science may bestow, whatever power or wealth, whatever ease or happiness, education's peculiar favor is in increased life. Wise beyond the callous commercialism, those far-seeing men stamped on the insignia of the College, "*Pax et Lux*," with a dove hovering over the open page. This faith enlarged them. Unselfish, they would beautify it by the highest scholarship, the last analysis: in tracing God's way find grand incentive for best living. What is faith but just this assurance, this courage to follow where God rules, as unbelief hesitates and fears?

This is its tendency, to turn us in upon ourselves. The drift is to find out what is about us: present thought is earthward; it needs to look up. "The thing we are apt to fail of to-day is not breadth and thoroughness of knowledge of what is about us, but of what is above and within us."

The conviction that shaped the College was not original, but a tribute to the inherited spirit of New England's best life; an appreciation of the religious temper which founded our Republic; the spirit which drew up the first written compact of public action in this country; the very corner-stone of American government, when in the little cabin of the Mayflower, as she swung at anchor in the harbor of Cape Cod, the Pilgrims began their life in the new land with, "In the name of God, Amen!" Motto for all American institutions; since without it nothing grand or lasting has been won by our political life.

Such an education is basic; because character, patriotism, religion, earth, heaven, is a product. Had those Colonies been settled by men and women of no loftier aim than the few who withdrew and wasted their strength at Wollaston, the Merry Mount, what would the Bay State have been? And if we forget, to what degeneracy shall we sink?

Old St. Augustine used to say, "We lose in life by not going up into the tribunal of our own consciences, and setting ourselves before ourselves." Science requires the same serious sense of right: its domain is one with faith. As we go from one to the other, we need no countersign; there are no guards;

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We are in the lines: no provost, sergeant, nor sentinel-challenge as we pass.

In too much of our declamation concerning applied ethics, advanced measures, practical religion, we lose sight of the greater truth — the need of religion, ethics, to apply. School, college, church, can only nourish the life in us. We can distribute only up to our capacity, and capacity is begotten; its product the result of our tilling.

As well argue on immortality before one who is not already in some degree immortal as fancy that only argument and proof are needed to produce finest character, sweet sympathy, lofty courage. Local protection no more favors commerce than the attempt of society and the church to bless with the insidious aristocracy of ceremony and ecclesiastical ritual. Not external circumstance yields peace and light. Environment is an overworked term. Not what may be done for us, but what is done in us, and by us, determines selfhood.

Let us cease trying to bring down the Kingdom of Heaven, and turn our attention to lifting up the earth into the heavenly reign.

Prof. William James affirms "there is a sphere of knowledge in which moral discernment enlightens the natural understanding." Yet our Samsons, kind to ethical foundations, would pull down the very columns of peaceful living; in superior accent they would have us think that the authority of faith is past, that while our religious nature is very respectable, perhaps necessary in its own small province, yet among the other faculties it should be humble, nor presume to meddle with the expediency of trade, the compromise of pleasure, the selfishness of wealth.

Now the truth is there is no such division: religion and faith are not beautiful speculations. The business of faith is life — the only business of vital concern. What is it to you or me whether we go on or not, if life never finds its peace, and light —

"The light that never was on sea or land"?

Little wonder the fathers placed such knowledge on a plat-

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form higher than philosophy, and proclaimed the effort to know God the supreme quest: finding Him, we find life.

"There is an enlargement of view," says Munger, "that is mere breadth without height. It keeps along the level of the earth, grown wise over matter and force, pierces to the centre in its search, weighs and measures all it finds, creeps but never soars, deeming the heights above to be empty."

"*Sursum corda!*" — lift up your hearts! — until you are brought into the peace and light of a devout scholar.

Is the undevout astronomer mad? As mad the undevout in any science, art, or skill. He who takes not his knowledge, his ability, his acquaintance with law, up to the source of all, betrays his lack of knowledge, his want of education, or the conceit of narrow vision.

There is no John, forerunner of a higher physical order. Thousands of years back the Greek, in strength, in form, in grace, was at least the equal of the approved type of the athlete of our own times. Our lessons are not in the splendid marble, the classic bronzes of physical beauty, — not that way: they are prefigured in the inward movements, the enduring imagination, restless in the limitations of the present; in great poems; in love, with its two words, *oneness*, *forever*.

This premonition insists upon the culture of our spiritual energies, that they be not separate from training in physical relations, our knowledge of the world. Religious education is no by-play for children, to be occasionally tolerated; not a mere rehearsal of a sacred part, an Oberammergau in which to cut ivory crucifixes, — modern saints, — gain a livlihood at the cost of credulity in the ignorant.

The age is inconsistent when its broadest scholarship leaves the supreme study to traditional methods, as if in this field the final discovery has been made. Unbelief is the sure consequence of any such neglect. If faith looks peacefully into heaven, it stands on the solid earth and reasons while it trusts; it should be given occasion to greet every seer, and with the logic of an endless creation find new voices calling unto us that this is holy ground.

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> "He is more present unto every creature he hath made
> Than anything unto itself can be."

"Now, as of old," says Martineau, "he that will listen with the open ear of meditation may surely hear the Lord God walking in his garden of creation in the cool of every day."

The unrest, the protest even to revolt against the crisis of public morality, is a most hopeful indication: the tyranny of sensuous desire has so usurped strength, time, even domestic love and keen sense of obligation, that the community is turning to the educator, the college, the church, asking to be led out of this mire of shame and indulgence up to the hills where lies repose. New laws, new administration, cannot cure the widespread malaria. That cure is in adherence to the formative genius of our nation, in application of the Christ, in an individual sense of the eternal right.

A revival is upon us by reason of our neglect of education in religion, our repose in the traditions. The conscience of the Pilgrim is not dead; the purpose in the hearts of the founders of this college has not been forgotten in its exceptional growth, its wide advance, and beneficent instruction. Already this revival of a finer character has begun: the incarnate spirit of God is vindicating itself: it may rewrite the historic creeds, recast rites, introduce new ceremonies: it will, it must bring in knowledge of God.

In this awakening college and church are one: from the rut of prejudice we shall go hand in hand in the way of a scholarly piety, an earnest living faith. It will not be historic study, only it will be the story of God at work, the living God, immanent, indwelling, and Christ, the Christ of the Forever.

Not, then, in gush of self-approval, the flattery of success won by others, nor in weak memorial of a few days, can we lay the laurel upon those who reared these walls and made possible our liberal privileges: in no such customary festivity do we begin the serious gladness of this semi-centennial. The past is prophetic of that which the son may do, must do, when animated by the increasing purpose of his sire.

We begin, accordingly, as did the builders of this college, grateful unto God and searching His Word spoken unto prophet,

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priest, or scholar, confident the last word has not been uttered, the last law been found, the depths been fathomed; rather that scholar and seer, teacher and priest, civic ruler and toiler, commerce and art, shall out of a more complete wisdom combine,

> "To build the universal church,
> Lofty as the love of God,
> And ample as the wants of man."

The faith that founded Tufts College is historic, not in a dogmatic statement, but in a living hope that has come widening down the centuries, telling of God and his complete universe, calling on all men everywhere to live worthy such a kingdom.

To present its evangel, the most scholarly and scientific thought is welcome; that, equipped with the best instruction, the sons of Tufts shall go forth into every field, alive to the purpose of their Alma Mater. How shall we do this, except as Carlyle indicates? How does the poet speak to men with power, but by being still more a man than they?

With the incoming tide of another half-century, we must not rest in the anchorage of a grand past, but push for the open sea; there, under God, spread the canvas, bear the white banner of Christian cheer, and steer fearlessly on, nor turn a backward look to the receding shore. This we must do, or the rusting moorings will snap and the shifting sands cover the wreck of those who lacked the courage of their sires. No matter how many years we have prosperously sailed, or how we gild the name, the worth of the ship is on the sea. There she must test her oaken timbers, her planking; carry her message in all weather.

In a mighty uprising for freedom and knowledge, a revolutionary people marched to the palace of their despotic king, with a ringing song, shouting in refrain, "*Ça ira! Ça ira!*" It must go on! It must go on! Alas! with only a song the bold movement died with them.

Our "*Ça ira*" must be a pean of never-tiring endeavor — the victories of our fathers repeated in grander triumphs by children worthy an Abrahamic descent, from whom tall sun-crowned sons shall advance the faith under the God of "*Pax et Lux*".

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Monday was Phi Beta Kappa day. In the afternoon the oration and the poem were delivered in Goddard Chapel, Rev. F. W. Perkins, vice-president of the chapter, presiding. After prayer by Rev. E. C. Bolles, D. D., the oration was pronounced by Rev. Henry Blanchard, D. D., as follows: —

THE PHI BETA KAPPA ORATION

A visitor from Oxford University, speaking at a Commencement dinner at Harvard, said that the great seats of learning are the helpers of those who would live in the spirit. Those words have haunted me ever since they were spoken. They recall the words of Matthew Arnold. Speaking of Emerson, the great apostle of culture said that Emerson was "the friend and aider of those who would live in the Spirit." To-day, then, amid these literary exercises of the Semi-Centennial of Tufts College, and under the auspices of the Delta Chapter of the Phi Beta Kappa Fraternity, let our theme be The Seat of Learning the Helper of the Life of the Spirit.

To define this phrase is not difficult. Life in the spirit is the life which is conscious of the mystery of the universe and of human existence. It is the life conscious of its indwelling in the Infinite Life. Prof. James says: "God and Man are akin. Both have purposes for which they care, and each can hear the other's call." These words suffice.

The motto of our fraternity is, "Philosophy the Guide of Life." To seek to understand the meaning of life,— this is the aim, the sublime aim, of Philosophy. It leads us to the heights. It bids us try to comprehend the universal. It asks us to look at life steadily and to look at it whole. It lifts us from the realm of the senses into the realm of reason. It makes us feel that life is hid in the Infinite Life. It leads us, therefore, to the life of the spirit.

Fitting, then, is the theme chosen for our Semi-Centennial Celebration. Sons and daughters of the College, members of the Phi Beta Kappa, it is for us, on such an occasion, to seek the heights — to feel and to scan the wide horizon.

But as one repeats these words, the consciousness of the things that hold us to the senses is very strong. As we visit

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this lovely hill, we see the youths engaged in games. We know of frivolity and idleness and life in the senses. We can imagine the heavy cares of those in charge. We see how busy many must be with mere material things. We know the strength of passions, the feebleness of will, the longing for pleasures, the ambition for place and power, the lust for riches. The place of learning cannot be entirely free from these debasing motives. Nevertheless, above them all, we can see that the college and the university may be the helper of those who would live the life of the spirit. Let us consider, then, the privileges which the seat of learning proffers; the possible use which can be made of these; the results which ought to follow.

I.— The privileges which the seat of learning proffers to its students.

First of all, it proffers its high conception of life in the spirit. In the olden days, that life was supposed to be attainable chiefly in solitude. Now it is shown that it is to be lived among men. The hermit's cave, the cell of the monk, were the places where communion with God was to be sought and to be obtained. To-day, Oxford, as well as Tufts, teaches that men, among men, are to live with God.

It teaches, therefore, that the Infinite Spirit is not localized, but omnipresent. In the olden day the Infinite was afar off from the cave and cloister. Penance and prayer, indeed, fitted the soul to see Him — to talk with Him. He might even condescend to draw nigh to the suppliant, but the earth without, even with its fields and flowers, was not holding Him, and amid the crowd of the world He was not living. To-day the great doctrine of the immanence of Deity everywhere prevails. A poet has voiced it well: —

> "In buds upon some Aaron's rod
> The childish ancient saw his God:
> Less credulous, more believing, we
> Read in the grass — Divinity.
>
> "From Horeb's bush, the Presence spoke
> To ancient faiths and simpler folk:
> But now each bush that sweeps our fence
> Flames with the awful Immanence!"

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There can be no undue emphasis placed upon these two conceptions of life of the spirit given by all seats of learning to-day. Over Oxford brooded the shadows of a far different belief in ancient times, but now her sons believe with those of Harvard and Yale, Columbia and Tufts, that all things flame with the awful immanence.

Secondly, the place of learning, to-day, gives the student freedom of thought. How different it was in former days, all students know. To believe what had been believed — this was the aim of the student, this the command of the teacher. How the free souls in all the universities of Europe suffered as they strove to assert their right to differ from the teacher of the past and to proclaim what seemed to them the truth! Think of Abelard and Erasmus and their co-workers, in order to feel the tragedy of the efforts to suppress freedom of thought. So integral a part of the modern seat of learning is this freedom to think and freedom to speak that the students must meditate a while before they appreciate the privilege which their Alma Mater proffers them to-day.

We cannot fail to see that we must look to the seat of learning instead of to the church, to behold freedom of thought acknowledged and exercised. Still does the church, as a whole, represent the authority of the past. Here and there are brave souls declaring their right to think and speak as the new knowledge bids them think and speak. But heavy is the hand of pope and bishop, of synod and council, to strike down the thinker who dares to differ from the dicta of former years. Within the seats of learning freedom is established. Here and there are efforts made to silence, but the voices of the scholars everywhere are demanding a freedom which is untrammelled.

Thirdly, consider the amount and variety of the knowledge to which the students now have access. No longer can one doubt the startling assertion that the knowledge gained in the last seventy-five years is larger than all the world has ever gained in all the centuries before. Consider what evolution means. Consider the facts of geology, astronomy, biology, physics, psychology. Consider the riches of literature, the revelations of history, the efforts and the achievements of phil-

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osophy. One's brain reels as he tries to comprehend what are these treasures of the new knowledge of the new day. See, then, something of the greatness of the privileges which to-day are proffered to students by every place of learning.

II.— Let us, then, contemplate the possible use which can be made of these treasures of knowledge for the development of life in the spirit.

Let us take some of the studies in what seems to me a natural order for our present contemplation. Man first looks without upon that which is around him. This view will lead him to study the earth, and we have geology. He looks above him and wonders at the stars, and we have astronomy. He looks within, and we have biology and psychology. He longs to know the past, and we have literature and history and philosophy.

Surely the revelations of geology lead men into the realms of awe. I have been reading lately of the effect of his investigations upon the mind of Charles Lyell. To him the earth brought the message of its creator. In him was reverence for the power and the wisdom of God. In a book of prayers prepared by Frances Power Cobbe for the use of theists, there was one which Lyell gladly accepted. It is full of the expression of awe. The mystery of creation, the wonder of changes in the earth, the spectacle of magnificence in chasms and in mountains, overwhelmed him. Shall not the student be led imperatively from knowledge to reverence — to consciousness of a presiding intelligence and love? The old saying was, "The undevout astronomer is mad." Why may it not be applied to the undevout student of geology? Our friends of the Appalachian Club can tell us of all they see and feel as they climb the mountains. He who looks upon the Canadian Rockies and the Yosemite Valley will be lifted into the high realm of awe. He who fronts Niagara will be silent as he gazes. Nature shall lead to life in the spirit.

I am aware that in colleges and universities this great science is given a subordinate place. But more and more, nature studies, which may all be included under the head of geology, are being used in high school and academy, and are finding

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large importance, with prospect of still larger use, in all places of learning. To him who in college will use aright the opportunities of knowing the earth, shall come reverence and awe. Man must look at the stars. To-day, as he looks through the gigantic eye of the telescope, he sees what over-awes him. I stood with Miss Maria Mitchell at Vassar College, years ago, and looked through her telescope. I saw the moon, as never before I had seen it; the Pleiades; Saturn and its ring. The scene then beheld has never faded from my mind. I crossed the ocean from New Orleans to Havre in France, when I was twelve years old. On the return voyage, after leaving the English Channel, we had over fifty nights of starlight. The sea was so calm that the voyage was extremely long. Each night from eight to twelve, or from twelve to four, I was on deck as assistant to the second mate. I was fresh from the study of geometry in the New Orleans high school. So I looked up, night after night, making triangles and other figures among the stars. I count those nights among the most helpful of my education.

From this hill, on many a winter night, I have looked to Orion and the Great Bear and the Pleiades, and I know the power of those nights to make me feel the presence and the power and the wisdom of God. I know not what is done to-day in Tufts to make men look up. I only know that he who does must feel his own insignificance, the mystery of the universe, the power of Him who has created and who controls the movements of the shining stars.

He who has looked around him, and then above him, comes soon to the investigation of that life by which he sees, and to the contemplation of the thoughts which other men have had. So biology and psychology command his attention. Prof. Marshall used to tell me of the impression made upon the mind of his pupils as they, with him, studied biology. Marshall Conant, my old teacher at Bridgewater Normal School, used to tell us students how he and others found themselves talking in awed whispers, as they saw more and more the wonders of the human body and the awful mystery of what we call life. I know what stories are reported of the conduct of young students of

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the human body, but it seem to me that irreverence must be very superficial, and that knowledge of our bodily organism must lead to reverence and awe. Sure am I, in any event, that he who really thinks deeply, as he sees, must be able to share the feelings of those great teachers who, as scientists, are able to say, "Know ye not that your bodies are the temples of God?" Consider, also, what the new psychology is teaching us of the wonders of the mind that dwells within the body. Whosoever has read Prof. James's works, or Myers's "Human Personality and its Survival after Bodily Death," can speak with solemn note of the revelation made to-day by the great investigations of the mind of man. That man is greater than he knows, that he has powers that seem to need another and larger arena for their full employment — all this is told us in clear, strong voices, by all the great psychologists of the day. Interesting is it, profoundly interesting, to see the workers in the realm of physics pass into the realm of metaphysics. This has been nobly done by our own Dolbear. The awe produced by the seen is followed by profounder awe for the unseen. And so we come to philosophy, man's record of what men have been thinking about existence. No wonder that it has been treated with such disrespect when we think of the contradictions, the dogmatism, the condemnations of previous teachings, by so many of our philosophers. But a better day has come. He who listens now may hear words of calmness, of weight, of persuasiveness. And straight to the life of the spirit philosophy leads. I am, indeed, only a tyro in this great field, but as I have read Royce's "Some Aspects of Modern Philosophy," I have seen how man's efforts to solve the riddle of existence — to get behind the seen in order to see the eternal, to find an ample cause for all these minds and movements of mankind, for these creations that amaze and overwhelm us in space — must make men feel that they live and move and have their being in the Life of the Universe — in Him whom we call God!

Much would I like to say of mathematics and the fine arts, but I must not dwell on these. Most of us here to-day cannot have the rapture of the mathematician, but it exists. My

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honored co-worker in Portland, Rev. Dr. Thomas Hill, ex-president of Harvard University, was one of the most religious men I have ever known. Mathematics led him to God. One of his friends, a distinguished citizen of our beautiful Portland, told me that, when weariness came to him, he would call on Dr. Hill, consider with him some mathematical problem — rise into the higher realm into which mathematics leads its devotees. We cannot follow such scholars in their paths of joy, but we can be wise enough to recognize the power of mathematics to lift men into the realm of the spirit. Much, also, would I like to say of the fine arts. Tufts — fortunate in her teachers, helping men in language, mathematics, electricity — can help her students as they learn of music and sculpture and painting. Let Händel tell us of his communing with God in his music, and Michael Angelo tell us of his rapture in form and color. Happy are the students of to-day who can receive the inspiration to revere the Author of music and form and color.

From these delightful studies, let me hasten to speak of history and literature. Bunsen's phrase, "God in History," and Martineau's words in his chapter bearing the same title in his great book, "The Seat of Authority in Religion," can show their readers what history does for its students. These see that there is a power, not themselves, that makes for righteousness. These see that to read of the rise of empires and their decline is to learn that nations cannot defy the moral law of God. And when one fully sees how, in the great unfolding drama of humanity, to Judea was given the mission of teaching the truth of one God who demands righteousness; to Greece the rôle of showing beauty; to Rome the need of law and order; to Germany the sense of individual worth; to America, let us hope, the great privilege of blending all influences from the past into power to uplift the whole world; one knows how the faithful student of history feels, and feels with deepest awe, that there is One, infinite in mind and will and love, over-ruling all things, to reach at last a consummation worthy of such a Creator of the universe.

What words can tell us of the power of literature to bring us to the heights? I shall not attempt the task. Your own

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minds, on which I have hitherto depended so much to fill out my words, will bring before you the splendor of literature and its mighty uplift into the realm of the Spirit. With one of its greatest masters, we too can say : —

> "And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man;
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things."

III. — Contemplating thus the privileges which the college and the university offer, and the possible high use which can be made of these, let us now consider the results which ought to follow.

First, the noble use of noble privilege. Clearly do we see the high use which is possible. Clearly, also, do we know the need of summons to the use which is noble. This use should give diligence in study, earnestness, and reverence of mind.

We have much diligence in college wrongly used. Hearing a class in Bates College, I found that the young women appeared to be the better scholars. Conversing with President Chase, he said that the women were superior to the men in recitations. "It is not, however," said President Chase, "because of greater intellectual acumen, but because of greater concentration on study." Questions at other colleges have brought the same reply. Diligence for the men is found on the base-ball or the foot-ball field. If one of the men has been out of an evening and has an early recitation next morning, he jumps into bed declaring that he will rise early and get the lesson before breakfast. The young woman gets the lesson before she sleeps. The perceiver of the privileges of the college must deplore what is frequently very apparent — the lack of diligence in study.

To arouse ambition and to strengthen the will so that pupils shall be students, there must be earnestness and reverence. When the student feels profoundly the seriousness of life, when

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he measures the greatness of the opportunity offered by his college, when he recognizes the dire results of wasted hours, he will see to it that the hours of college life are used chiefly for study and not for play.

No lover of the young has desire to prevent enjoyment. Play at college has its large place of usefulness. Tennis and baseball — yea, reluctantly, I grant that even football is useful. The sauntering and the long walk, the games in rooms, the jollity of conversation, are all in place, when made subordinate. But the trouble is that so often the subordinate is study. He who would resist the fascination of recreations, the pleasures of conversation, of music, of the drama, must be in dead earnest to use the privileges proffered by his Alma Mater. Life is a solemn thing. Waste of time is a sin. To be in earnest to make the most of one's self by making the most of one's opportunities, is the great need of every student.

With earnestness there must be reverence. Tennyson said :—

> "Self-knowledge, self-reverence, self-control,
> These three alone lead on to sovereign power."

It is power the student is to seek — of body, of mind, of will, of emotion. It will not come to him who has not reverence. Let one who would develop all his powers begin by revering the immeasurable service which the college renders. He is to think long and strongly of what it has cost of thought and money and sacrifice to have his college exist. Let him think of the noble men and women who spoke for college education, worked for it, gave abundantly for it, without one thought of benefit to themselves. Every student of education is thrilled as he reads of the efforts to plant seats of learning in Europe and America. When one walks on the campus, looks at the buildings, sits in recitation room, hears the words of teachers, uses the means for knowledge in apparatus or picture or book, it takes but little thought for any serious mind to feel profoundest reverence for the institution which exists to hand down to succeeding generations the garnered knowledge and wisdom of the past. There must be reverence also for the mind of man which seeks to know. Men in college too often do not revere themselves as much as they ought. There is enough of foolish

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self-conceit, but self-reverence is lacking. His psychology ought to make the student stand in awe of himself. Wordsworth spoke of him

> "Who in the silent hours of inward thought
> Can still suspect and still revere himself."

This attitude is what the student needs. To stand in awe of his memory, of his imagination, of his reason, of his will, of his feelings, of his aspiration, of his conscience — is to make the student resolve to use nobly the privileges of his college.

Diligence, earnestness, reverence. These are words one would like to see on all walls of college recitation rooms. In one of the English universities Emerson's words are inscribed on the wall : —

> "So nigh is grandeur to our dust,
> So near is God to man,
> When duty whispers low, *Thou must*,
> The youth replies, *I can*."

On the wall of a Scottish university these words appear in Greek : —

> "Always to be the best."

I would have these appeals to men in every college. With them well may go the words, "diligence, earnestness, reverence". For with these shall come fidelity, and passion for honor and for service.

From noble use of privilege will come ample preparation for active service in the world. He who goes forth from the college goes forth to be a worker with men and God to make the world better than it is. For culture is to culminate in character. We of our Phi Beta Kappa fraternity, and those who, not of our fraternity, return to our college to-day, know full well the great need there is of carrying the large mind and the large heart and the valiant will into the employments of the world. We come back to-day with the saddening knowledge of the imperfections and the sins of society. We see the greed, the lust, the cruelty, the debasing selfishness of multitudes. We know our own shortcomings, our weaknesses, our sins. And we know that the world has intensest need of help from men

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who would live the higher life. To our seats of learning we turn, then, with the assurance that they can be helpers of those who would live in the spirit. We look into the world of business, and we see the need of high aims, unsullied honor, large sympathy, the passion to serve. We look into the civic life of our communities, and we behold the graft, the sordidness, the ignorance of municipal administration. We look into the religious world, and we see cowardice and torpor and hypocrisy, and worship of place and power and gold. For business, for municipal service, for reformation of the church, we have a right to look to the seat of learning as the helper of those who would co-work with God.

I rejoice that so many college men are now going into business. The old ideas of being soldier, or scholar, or saint, are passing away. Educated men see the glory of serving mankind by tilling the earth, by manufactures, by trade, by commerce. Already farm life is putting on new aspects, as science shows men what to do to enrich the earth. Already the manufacturer sees the need of college to empower him in his work. Already the great leaders in trade and commerce see what thought, what courage, what strength of will are needed. Let the graduate go forth to business with an enlarged mind. Let him see that God needs him to carry on the wondrous business of the world. So shall cut-throat competition, and cruel combinations, and misused legal talent be condemned and rejected. Business shall be as honorable as law and medicine and divinity.

Our civic life has sorest need of help. Students of great cities, like Dr. Albert Shaw, tell us that the cities of the United States are the worst governed of all the world. Dr. Andrew D. White declares that we need to study and imitate the municipal management of Europe. Boston, New York, Philadelphia, Chicago, St. Louis, show us object lessons that may well alarm every lover of his country. He needs not to be a pessimist in order to be alarmed. The seeker of gain rushes into petty politics to make "his pile". Solicited by corporation or individual evil doers, his vote as councilman or alderman is bought with ease. For one, I know of no more

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immediate important service which college men can render than to accept posts of duty among the rulers of cities. "Politics," said Aristotle, "is the science of living together nobly." It is a shame that the name politician has been degraded. It is to be rescued by educated men. They are to sacrifice in order to serve. The record of refusal to serve because public duties interfere with private business is one to bring shame to all who ought to help the commonwealth. Too many are thinking more of business chance than of Christ, more of gold than God. Let our fraternity and our Semi-Centennial appeal to the college graduate to use mind and will to serve the republic by serving the city.

The church needs help from the college man. To-day thousands turn away from it because it faces the past instead of the future. I know how indolence, greed, ambition, sin, make men ignore the church. Of this fact I may not now speak. But I know, also, how many able men will not become ministers, because they believe that their freedom of thought would be invaded by their vows to the church. I know how many turn away because the church has no message for them. We have come into a new age. The acceptance of the doctrine of evolution has shown men the baselessness of the old theology. The knowledge of languages and sacred literature has shown men that the scriptures of the Old and the New Testament are composite books, human compositions — to be judged, valued, and understood as all literature must be. Majestic as they are, more and more truly revered as they are better known, they no longer can be used to command the minds of men.

> "One accent of the Holy Ghost
> The heedless world has never lost."

Men speak to-day by the help of God as the great seers spoke in ancient days. Matthew Arnold could remain in the church; many of nearly equal culture cannot. To lose the best minds from pulpit or from pew is a calamity so great that every college man should use all his might to have the church adjust itself to the new and resplendent knowledge of the new day.

To accomplish all these things,— to have noble use of noble

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privilege in diligence, earnestness, reverence, fidelity, passion for honor and for service,—we must depend upon the teachers of our youth, the atmosphere produced by teachers and taught in daily college life, and the inspiration of noble examples. Our fraternity must demand earnestness and reverence among professors. It is not enough for the teacher to know his subject. It is for him to be conscious of the mystery of life, the nearness of God, the glory of the human mind and will and conscience. "I want no man," said Nahor Staples, predecessor of John White Chadwick of Brooklyn,— "I want no man to stand in my pulpit who is not awed by the mystery of life — who does not feel that he lives in God." We are to ask for such men only to teach from professors' chairs. There is no office greater on earth than that of the teacher. He can sit in college chair as well as stand in the sacred desk. I do not wonder that Dr. Henry van Dyke left the pulpit of his great church in New York to take the chair of literature at Princeton. He sees the greatness of his opportunity to inspire men as he shows the splendors of thought and life as literature reveals them. No wonder Garfield said he would prefer a pine bench with Mark Hopkins at one end to a splendid building without him. I cannot magnify the office of the teacher too highly. I cannot insist too strongly that the professor who strives to uplift young men is as much a minister of God as is the ordained clergyman. The one sentence in Dr. G. Stanley Hall's book on "Adolescence" which won me to him was the one in which he declares his passion to reach and help and mould the young. The college atmosphere is chiefly produced by the college teacher. Unless this is earnest and reverent, — unless it is ardently believed that culture must culminate in character, — the seat of learning is not the helper of those who would live the higher life.

There are noble examples to inspire the undergraduate and the professor. Judge Harlan of the United States Supreme Court desires so much to have a Presbyterian cathedral in Washington that he contemplates leaving the bench to secure the cathedral. The purpose reveals the man. He wishes to have the church dominate society. He longs to have learning

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lead to fulness of life — and fulness of life is to know that we live and move and have our being in God. Well may the lawyers of the Republic ponder his purpose — to have God enthroned in this dear land of ours. Well may every professor long to have his college make culture culminate in religion.

The now famous Dr. Osler abandons a place where money pours in upon him to take one where he may serve mankind. We can forgive his joke when we see his splendid deed. At the dinner given him before going to Oxford, he said: "I can truly say to you, and I take myself to witness, that in my sojourn among you I have loved no darkness, sophisticated no truth, nursed no delusions, and allowed no fear!" To add to knowledge, to mitigate the pains of mankind, to lead men to vigor of body and mind and soul — this, this is the noble aim of the noble physician and great teacher. How petty is the greed for gain — the ambition for place and power — in comparison with this glorious example of a man who would gain fulness of life for all men.

Hon. Andrew D. White, teacher, ambassador, author, lover of truth and righteousness, has long commanded the admiration of men who knew him. Let his autobiography be a precious scripture in every college of the land, that young men may see how his manly life is an inspiration to noble living.

We miss to-day the beloved and the revered president of Tufts College. They who knew him in the early days and through succeeding years — the trusted co-workers of the faculty, the hundreds of students who have felt his power in conversation, in morning services and Sunday evening sermons, and, above all, in masterly baccalaureate sermons — know full well that in him they saw a man who lived conscious of the mystery of life and the immanence of God. No one who has ever heard Elmer Hewitt Capen pray could fail to feel that the soul that offered prayer was conscious of the nearness of the Infinite Spirit. To receive his inspiration was to be lifted to the higher life. The memory of our leader will long endure. The blessing of his consecrated life shall be the rich legacy of the college he loved so well and served so faithfully. He was the helper of those who would live for God and man.

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Brothers and sisters of the Phi Beta Kappa fraternity, fellow alumni of our Alma Mater, teachers and students of the present glorious days of learning, friends of the college who join with us who are its sons and daughters, let us rejoice in these Semi-Centennial celebrations. Our hearts must have some pangs as we think of the lamented and honored who are not with us in these sacred hours. May it be that, where now they are, they too can rejoice with us. Ballou and Miner and Capen would bid us gird ourselves for further service for our College. Let us hear their voices! Let us pledge ourselves anew to help the mother who has helped us so greatly! Let this Phi Beta Kappa day and Commencement and Commemoration day unite to make us proud of our past, consecrated in the present, joyous and hopeful for the future! Blessed be all our memories! Blessed be our high anticipations for our beloved, our honored Tufts! Among the seats of learning of the world, may she shine forth as the helper of those who would live in the spirit!

At the close of the oration, Rev. Dwight M. Hodge, D.D., read the poem, as follows: —

THE PHI BETA KAPPA POEM

Das Gemeine

Das Gemeine is the American danger.— Matthew Arnold

Why should you bid the poet sing
In days like these? What offering,—
What blossoming of heart or brain
Could give him joy or win him grace,
With all the world a market-place?

Who cares for song now any more?
Is not the old-time gladness o'er?
The sordid gods have come to reign,
And turn men back by land and sea,
From all the ways to Arcady.

Life's overflow it is that sings:
A glad heart quivers in the strings
Of all creative minstrelsy.

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CHORUS, REUNION CONCERT, JUNE, 1905.

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And calm delight in simple ways
Is breathed through every song of praise.

Lo, in yon elm an oriole
Voices a mood of nature's soul,
In a sweet, rippling symphony.
Unfolding summer's rich excess
Inspires his witching artlessness.

But strain and stress of selfish strife,
Wherewith we fill else empty life,
Drive men unheeding to and fro;
The tree-top lute no echo finds
In their dumb souls and greedy minds.

The lilt of life has passed away.
The spirit of the roundelay
That gladdened twilights long ago
Has fled the world, ashamed to face
Our undistinguished commonplace.

Once Wordsworth reigned with those who knew
Each flower chalice brimmed with dew,
The sound of brooks, the waving mead,
The choir that made the pastures loud,
Each lovely phase of sky and cloud.

Poor Burns's "crimson-tippit" flower
To charm the heart once had the power.
Such trifling things no more we heed.
On nature's self few care to look;
We read about her in a book.

Time was when men in wonder saw
Great seas poured out; in silent awe
They bowed before Niagara.
Our wheels, some dreary by-and-by,
Shall drain the awful current dry.

Forests whence all shy life has fled,
Which earth a hundred years has fed,
To make our sodden pulp, give way.

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Earth's glory is to us far less
Than each day's printed vulgarness.

Such is our love of nature; such
Our reverence for beauty's touch
On all our earthly dwelling-place.
God's own long work, his grandest, too,
For gain we swiftly dare undo.

Shameful but true indictment; still
Might art the empty places fill,
Reclothe the barren world with grace,
And for the vandal hand atone
With Gothic beauty wrought in stone.

But where in all the land of gold
Does architecture gain foothold?
We breed no Giotto, Angelo.
Our wealth can never give us art
Without another mind and heart.

No friends of unshamed marble we;
For us no Bacchante's dancing glee;
Such lightness fled us long ago.
Blithe Fancy's play of soul has sped,
And visionless the ways we tread.

O lofty miracle of stone
Rising supreme in old Cologne;
Outflowering of a reverent day!
Men raised thy walls, or brought the price,
To give God fitting sacrifice.

Our loftiest pile is not to Him
Who walks among the cherubim;
Nor to his Prophet of the Way.
Our tainted commerce reaches higher
Than sacred dome or tapered spire.

If Titian or if Tintoret
We do not utterly forget,
Where is the soul to feel their art?

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Content, yea, vain, the power we boast
To purchase art at greatest cost.

Libraries, tomes we may command
Through him who wields the Midas-hand.
Who would consult the sages may;
But who shall give us the desire
To light a torch at wisdom's fire?

So meanly busy, commonplace!
So undistinguished in the race
God gives us leave but once to run!
The soul so poor, and wealth so dear!
The age of Ichabod is here!

Feeling all this, shall one dare say
These are the signs of rank decay;
The end Democracy has won?
That gain alone must mean success,
When all men are escutcheonless?

Not rank decay, we may be sure.
Civilization immature,—
Say elemental crudity:
A people virile, yet untried
In greatness fitted to abide.

See what rank growth of root and bole
The tree discloses ere a whole,
To flower and fruit, the world may see!
Seasons unfold and pass away
To bring at last its bridal May.

Yet ever in that mystery
Resides an inchoate To-be,
The archetypal, perfect thing;
And leaves that burgeon and that fall,
Serve, knowing not, the end of all.

So, though it seems so wasted, life
Must have some end beyond the strife
Of living and of marketing;

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Some master thought, some master will,
Which men, opposing, yet fulfil.

The dregs of all the nations here
May seethe and fuse for many a year,
In this dull mass of commonness;
Yet by-and-by, to earth's surprise,
Another type may crystallize.

The stunted lives from over sea,
That crowd our shores, seek narrowly
From fortune here a least redress;
Exalting over all beside
The lowest gift she once denied.

So, mad the rush and fierce the game,
Till time shall this rude instinct tame,
And men a deeper need discern,—
And burn to spend themselves to give
Diviner joys to all that live.

A remnant is our hope, elect,
Distinct, high-minded, circumspect,
With grace and power to lead, and turn
Ambition's self to grander goals,
Unsought, unknown of meaner souls.

And of that remnant, sane and sound,
Forever be the Scholar found!
No single good his vision fills;
Nor his the need all strength to spend,
Toward one self-seeking, vulgar end.

How shall this common mass be led;
Made wistful after more than bread;
Shown the true cause of all its ills;
How shall the larger vision come,
If learning's oracles be dumb?

If freedom would be free indeed,
The larger life must always lead,—
Nor ever anything but that.

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All else that bids men bend the knee
Is some new form of tyranny.

'T is ours, O brothers, to begin
To bring a new republic in;
To make the noblest autocrat;
To win new love for art and song;
To show the gentlest may be strong;

To make a knighthood of great souls,
Whom honor's finer sense controls:
No petty priests of small reforms,
But men who know the one deep need
Of larger life with grander deed;

To find new ways to Arcady,
Though men deny such land may be:
To all that kindles, all that warms,
To all who dream and all who sing
To give a royal welcoming.

After the literary exercises, at a meeting of the chapter held in Miner Hall, the following persons were initiated into membership in Phi Beta Kappa: From the alumni, Howard Rice Burrington, '66, William Henry Rider, '69, Austin Barclay Fletcher, '76, Orlando Knapp Hollister, '89, Willis Albert Moore, '98; from the graduating class, Florence Harriet Garton, Emily Elizabeth Guild, Austin Melvin Works.

On the evening of Monday, June 19, occurred the Fourth Reunion Concert of the Glee and Mandolin Clubs, with an augmented chorus of both men's and women's voices, and a program of special attractiveness. The feature of this program was the public presentation of a cantata called "The Consolation of Music". It was given by a solo quartet and a mixed chorus of a hundred voices, with piano and organ accompaniment. Original Tufts songs were included in the long and varied entertainment, which was received by the audience with great enthusiasm. Professor Lewis, the author of the cantata, was the conductor of all the music.

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Tuesday was celebrated as Commencement day. In the morning, Acting President Hamilton presiding, the following order of exercises was carried out in Goddard Chapel :—

Prayer by Rev. Dr. Bolles; oration by Ernest Dana Crockett, Cand. B.S.: "Modern Naval Officers"; oration by Florence Harriet Garton, Cand. A.B.: "King Minos in Myth and History"; oration by Horace Kimball Richardson, Cand. M.D.: "Tuberculosis, its Nature and Prevention"; oration by Arthur Waldo Lovejoy, Cand. A.B.: "Rudyard Kipling as Exponent of His Age"; oration by George Henry Howes, Cand. B.D.: "The Logic of Character"; oration by Ernest Granger Hapgood, Cand. A.M.: "Industrial Education."

Following the delivery of the orations, which were interspersed with music, came the conferring of degrees. The following candidates received degrees in course :—

Bachelors of Arts: Elias Benjamin Armstrong, John Thornton Atsatt, Vesta Louise Bailey, Ella Wallace Bowker (with Honors in German and Honorable Mention in Economics), Fred Walker Burnham, Sara Lucy Buxton, Mellen Greely Calderwood, Henry Turner Claus, Carrie Alice Farnum (with Honorable Mention in Greek), Florence Harriet Garton (with Honors in Greek), Emily Elizabeth Guild (with Honorable Mention in English and Latin), Daniel Ashley Jenks, Seth Arthur Loring, Arthur Waldo Lovejoy, Florence Lydia McCoy, Donald Morrison, Carrie Josephine Munroe, Ralph Silas Parks, Lorin Charles Powers, Amalie Cecilia Dorothea Sanders, Sidney Pulsifer Sweetser, Gertrude Locke Symmes (with Honorable Mention in German), Mabelle Woodbury Taylor, Charles Hosea Temple (with Honorable Mention in History), George Loring Warner, Grace Inez Wheeler, Arthur Williams, William Mason Wise, Charles Harlow Woodbury (with Honors in History and Public Law), Austin Melvin Works (with Honorable Mention in English).

Bachelors of Philosophy: Wilna Virginia Marshall, Katherine Josephine Swansey.

Bachelors of Divinity: Charles Henry Emmons, George Henry Howes, George Hallam Lewis, George Arthur Miller.

Bachelors of Science in Civil Engineering: Louis Chevalier (with Honorable Mention in Civil Engineering), Waldo Edgar Dodge, Walter Warren Ewell, Herman Flagg Ford, Robert Clair Gammon (*extra ordinem* as of the class of 1904), Harold Loring Gordon, Charles Ernest Harrington, George Albert Lowe, Jr., Alfred Boardman Mayhew (*extra ordinem* as of the class of 1904), Francis Joseph Seery, George Morris Thompson, Jr., Howard Rogers Whitney, Harry Percival Wilson (with Honorable Mention in Civil Engineering), Frank Coy Woodward.

Bachelors of Science in Electrical Engineering: Joseph d'Amaral,

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William Wendell Bean, Harold Heath Bodge (with Honorable Mention in Electrical Engineering), Alfred Whitman Chase, Francis Alexander Dods, Roy Gay Dow, Edward Leslie Farrar (with Honorable Mention in Electrical Engineering), Herbert Carr Knight, John George Milner, Luther Packard Perry (with Honorable Mention in Electrical Engineering), Blynn Fred Viles.

Bachelors of Science in Mechanical Engineering: Compton Durlin Bray (with Honorable Mention in Mechanical Engineering), Ernest Dana Crockett (with Honorable Mention in Mechanical Engineering.

Bachelor of Science in Chemical Engineering: Wendell Lewis Whitehouse.

Bachelor of Science in Chemistry: George Leslie Bidwell.

Bachelor of Science in Biology: Frederic Franklin Smith (with Honors in Biology).

Bachelor of Mechanic Arts: Arthur Adams Folsom (*extra ordinem* as of the class of 1889).

Masters of Arts: Ernest Granger Hapgood (Economics), Leon Ryder Maxwell (English), George Edward Pearson (History and Public Law), Austin Melvin Works (German).

Master of Science: Harry Alfred Lane (Engineering).

Doctor of Philosophy: Fred Wilbur Thyng (Biology).

Doctors of Medicine: Wallace Mellen Bickford, Alice Houghton Bigelow (*cum laude*), Stanley Wayne Blanchard, Frederick Leon Bogan, Timothy Francis Brassil, Edward John Brearton, Edison William Brown, Lizzie Maud Carvill, Harriet Freeman Coffin, Edward Joseph Cotter, Ernest Francis Curry, Alton Kallock Curtis, Emile Edward Cyr, William Austin Dutcher, William Joseph Dwyer, Merritt Otis Eddy, Frank Herbert Gile, Jr., Louis Adolore Oliver Goddu, Harry Weymouth Hammond, Sydney Curtis Hardwick, Robert Brine Harrington, Thomas Francis Henry, Frederick Hinchliffe, Richard Henry Houghton, William Francis Hussey, Arthur Percy Janes, John Michael Kelly, Joseph Thomas Kendricken, Frederick Marshman Kennison, Walter Warren Kingsbury, George Bagnell Landers, Merritt Allen Long, John Gunn MacPhail, Eugene Justin McCarthy, Francis Patrick McCarthy, Michael Francis Edward McMahon, Leon Sam Abrahams Medalia, Anna Frances Murphy, Frederick Paul Murphy, Frederick Vincent Murphy (*cum laude*), James Patrick Augustus Nolan, William Nelson Noyes, Frank Roberts Ober, William Smith O'Brien, Mabel Dyer Ordway (*cum laude*), Clark Kimball Peterson, Anna Ethel Rand (*cum laude*), Horace Kimball Richardson (*cum laude*), Alfred John Roach, Grace Elizabeth Rochford (*cum laude*), Frank Norwood Rogers, Carl Allen Rowe, Edward Allen Rushford, James Joseph Scannell, George Ernest Sherman, Arthur Leslie Simon, Myrtle Smith (*cum laude*), Alberto Horatio Stockbridge, Maude Winnifred Taylor, Harold

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Fenton Thompson, Oliver Goldsmith Tinkham, Arthur Wallace Tucker (*cum laude*), Forrest Clark Tyson, Emma Juliet Wagner, William Dacre Walker, Joseph Walsh, Lizzie Maude Warren, Allen Augustus Weeden (*cum laude*), Charles Whelan, Albert John Wood, Charles Henry Young, Josefa Zaratt.

Doctors of Dental Medicine: Henry Ash, Joseph Michael Blagdon, Frederick Garfield Bodge, Henry Edward Brenan, Bertel Gustaf Carlson, Fred Calvin Caswell, Charles Cummings Cole, George Granville Parker Dickinson, Harry Irving Dowd, John Eugene Dunleavy, George Francis Finnegan, John Francis Gately, Robert Horn, Wilbur True Lunt, Justin Lawrence McCarthy, Frederick William McGourty, Francis Ernest Mallette, Thomas Edward Marr, Charles Samuel Mullin, George Page Nash, Shelley Barnes Osborne, Emile Alfred Roy, Fred Wilbur Tuttle, Henry Anson White, Frank Harrison Gower Whitehouse, Alvin Thomas Wilkinson.

Doctors of Dental Medicine (*extra ordinem*): John Foster Allen, D.D.S., George Andrew Bates, D.D.S., Walter Irving Brigham, D.D.S., William Martin Flynn, D.D.S., Frederick Samuel Fogg, D.D.S., John Wood Forbes, D.D.S., William Preston Houston, D.D.S, Ervin Arthur Johnson, D.D.S., Edgar Osgood Kinsman, D.D.S., Henry Hildreth Piper, D.D.S., James Rufus Piper, D.D.S., William Rice, D.D.S.

Two honorary degrees were conferred at the close of the morning exercises: that of Doctor of Letters upon Louis Napoleon Wilson, "Expert in the knowledge required for the organization and conduct of libraries, librarian of Clark University"; and that of Doctor of Laws upon Arthur Gordon Webster, "a leader and foremost teacher of theoretical physics, professor in Clark University."

In all one hundred and eighty-five degrees were conferred: two honorary, thirty to bachelors of arts, two to bachelors of philosophy, four to bachelors of divinity; bachelors of science as follows,—fourteen in civil engineering, eleven in electrial engineering, two in mechanical engineering, one in chemical engineering, one in chemistry, one in biology; one bachelor of mechanic arts; four masters of arts, one master of science, one doctor of philosophy, seventy-two doctors of medicine, twenty-six doctors of dental medicine, and twelve doctors of dental medicine (*extra ordinem*).

At 1.30 P.M. the procession began to form, despite the threatening rain. The chief marshall, as on many Commencement

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CHANCEL, GODDARD CHAPEL, JUNE 21, 1905.

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occasions previously, was Augustus E. Scott, '58, and his aids were J. C. D. Clark, '94, chief of staff; E. B. Armstrong, H. T. Claus, W. E. Dodge, H. L. Gordon, L. P. Perry, W. M. Wise, of Tower Cross; E. W. Brown and W. F. Hussey, of the Medical School; J. M. Bragdon and G. F. Finnegan, of the Dental School. Tables were spread on the main floor and in the gallery of Goddard Gymnasium, and also in the hall of Barnum Museum. At the close of the dinner, room was made in the gymnasium so that all the guests might hear the speaking which followed.

Dr. Hamilton, acting as toast-master, spoke of the mingled feelings of rejoicing in the achievement of the past and regret at the absence of him to whom mainly such achievement was due. The speakers were the four deans of the College, and Professor Webster of Clark University. Dean Shipman, speaking for the College of Letters, traced its growth from the day of small beginnings, when he was first connected with it, to the large attainment of to-day, and welcomed the bright promise for the future. Dean Williams, speaking for the Medical and Dental Schools, pointed out that the Tufts Medical School is the largest in New England and the eighth in size of the medical schools of the country. He gave illustration of the fact that his schools prepare men for useful lives. Dean Leonard asked that the Divinity School and its work be judged by the standard of quality rather than of quantity. He spoke hopefully of the future of his school and its work. Dean Anthony closed the speech-making with a presentation of the equipment and service of the Department of Engineering, and the imperative need of the enlargement of its facilities.

The events of the celebration culminated in the observance of Wednesday, June 21, as Commemoration Day. The falling rain did not prevent a large attendance at the morning exercises and at the dinner. The gathering of distinguished men was unequalled in the history of the College. Preceding the morning exercises the guests who were to receive honorary degrees were given a reception in Miner Hall. By 10.30 A.M. Goddard Chapel was filled to the doors. The procession entered the

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chapel, led by Chief Marshall Scott, and, clad in cap and gown except those that wore the uniform of military rank, advanced up the aisle. Seats for eighty-three representatives of the trustees, the faculties, and the invited guests, were provided in the chancel. The audience as a whole made a brilliant and scholarly spectacle when the meeting was called to order.

Rev. Dr. John Coleman Adams, '70, of Hartford, Conn., offered prayer, after which the Commemoration address was delivered by Hon. Austin Barclay Fletcher, '76, of New York City. His subject was "The Scholar's Debt to Posterity". His speech follows.

Mr. President, Members of the Corporation and Faculty, Fellow Alumni and Friends of Tufts: —

The authorities of the College have invited us here to-day to participate in the closing exercises of its Semi-Centennial jubilee; and, speaking as I trust I may in behalf of the graduates, I bring affectionate greeting to our Alma Mater, and offer increasing loyalty and support. We come to acknowledge our debt to the past, and pledge ourselves to discharge it to the future; to urge a scholarly citizenship and the intelligent use of the vast resources and energies at our command for the greatest good of our fellow men.—Fifty years—a little space—a moment of time—a meagre inheritance—the very beginning in the life of a noble institution of learning!—This is an hour of retrospection and of prophecy. The flood gates of memory are opened wide; the events in the College, in which we have had a part, the precious associations and influences that have been ours, rush and crowd upon us. The splendid achievements of our beloved mother expand into the greater honors and glories that await her. The years have lifted their burdens, and we are again singing our campus songs, or are in the contests of the field, or sitting at the feet of those noble teachers through whose gentle guidance and self-sacrificing devotion there was instilled into our lives much of that which, if taken out, would leave them poor and bare.

"Hoc est vivere bis,
Vita posse priori frui."

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"This is to live twice, to be able to enjoy the life that is past."

To us this is the bivouac in the daily battle which we are ever waging, and whatever of success or failure, of accomplishment or defeat, of joy or sorrow may be our portion, it is forgotten in the filial devotion to our Alma Mater and in the generous impulses of the hour. The graduate of yesterday, and the oldest alumnus, whose head is whitened with the snows of winter, find equal pleasure and honor in worshipping at this shrine.

Tufts College was happy in her birth. She did not spring into life as the manifestation of a sudden impulse of a person of extreme wealth, or as the expression of a great individual grief; nor was she called into being by command of king, cardinal, or pope. Like Harvard, Yale, Princeton, and nearly all other important institutions of learning in America, Tufts College was founded through the zeal of the clergy of a particular religious faith, in order that that faith might be provided with an educated ministry and with intelligent advisers.

The Universalists had existed, as a body, for nearly seventy years. The leaders in this faith believed that "permanent religious life must be attended with activity in the cause of intellectual discipline and of human learning." The strong men among them had, for a long time, bent their energies toward the establishment of a college which they might feel was their own. They had worked patiently and earnestly, though seemingly to little purpose. But failure is not written upon consecrated efforts in a great cause. The clouds that had long hung over them gradually cleared away, the sunlight of heaven at last shone upon their labors, and the founding of the first Universalist college in the world became an accomplished fact. By its Charter, "no instructor in said college shall ever be required by the trustees to profess any particular religious opinion as a test of office, and no student shall be refused admission to, or be denied any of the privileges, honors, or degrees of said college on account of the religious opinions he may entertain."

The College was dedicated to sound learning without narrowness in religious belief, and fifty years ago opened its doors to all who desired to enter.

She was blessed in her poverty. It seems to be a part of the

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divine plan that whatever is to become most useful, most abiding and best shall proceed from small beginnings and be of slow growth. Her weakness and her distress brought staunch friends who felt that only through their continued support could the College live. Her feebleness and her need enlisted the support of teachers of rare enthusiasm and devotion, who knew they were entering upon a life of great self-denial, and could have no hope of adequate pecuniary reward, but must find their recompense in the conviction that they were, in so far as within them lay, discharging their highest duty toward God in their efforts for the uplift of man.

She was fortunate in her location and the hour. Though under the very shadow of the oldest, most advanced and famous institution of learning in America, she found that Harvard had greatly aided in creating an environment too liberal for envy and too earnest for criticism. Her founders had selected historic ground, a location surrounded by the most intense mental activities, rich beyond compare in literary and patriotic associations. From her proud eminence, wherever the eye might turn, it rested upon scenes that provoked the highest human sentiments. Below the Hill, on the highway from Medford to Lexington and Concord, rang Paul Revere's morning cry of the Revolution, arousing the Minute Men to arms in the defence of their liberties, their rights and their homes. Across the meadows, towered the obelisk on Bunker Hill, a never-failing reminder of the sacrifices of our fathers in their struggles for independence and ever recalling the principles for which they fought. In unobstructed view arose the domes and spires of Boston, cradle of American liberty, which had not only led the demand and precipitated the struggle that secured our national independence, but was lashing the sentiments of our country into action to liberate the slave, and had already led the world in its cry for universal peace and the settlement of all international disputes by arbitration.

The immeasurable benefits of her historic and patriotic associations were fully equalled by her literary surroundings. The glory of American literature was rapidly reaching its climacteric, and the homes of the men who were making it were near this

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College. The very mention of their names causes us to stop and search for the reason why such a very large proportion of the greatest men in our literature should be living, at the same time, so near the height of their fame and within walking distance of one another. Under what star were they born? What genius of destiny brooded over this favored spot? What magic spell of fate evoked this marvel? The body of Webster had just been laid away, but his last words were: "I still live." Choate, Sumner, Parkman, Motley, Whipple, Parker, Prescott, Bancroft, Emerson, Alcott, Thoreau, Hawthorne, Phillips, Garrison, Lowell, Longfellow, Whittier and Holmes were not only answering the question, "Who reads an American book?" but were leading the world to freedom and to light and filling it with immortal song.

Added to these inestimable gifts, running through them all, but above them all, the College was established under the direct influence of the Puritans—the most remarkable body of men of which history furnishes any record, the only people who ever came to these shores uninfluenced by the expectation of pecuniary reward, the loftiest souls that ever suffered and died for conscience' sake, the most self-sacrificing people who ever lived, one half of their number dead at the close of the first winter and buried in secret, lest the savages should disinter and desecrate their bodies, reduced to six kernels of corn a day, improperly housed, Indian harassed, on the point of starvation; yet not one would return to England when the Mayflower sailed empty on her homeward voyage. Out of their pathetic poverty in material things but surpassingly rich in mind and heart, they began the founding of Harvard College, and gave education to America, the very rock and foundation of her glory.

It was remarked of a celebrated woman that to know her was a liberal education. It may, with far greater truthfulness, be said that to walk the same streets, to live amid the same scenes that inspired the thoughts of the great and the good is a precious inheritance. This has ever been a part of the education of the students of this College. We breathe her philosophy in Concord's streets and listen to her poets' songs 'neath Cambridge's classic shades. We sit with Amesbury's Quaker bard

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as he fearlessly sweeps his lyre in freedom's name, or tenderly touches the strings to teach us simple faith. The Old South resounds with Adams' warning note, and Faneuil Hall still echoes with the peal of Webster's clarion voice and reverberates in the roll of that thunder inimitable.

No man had devoted himself by greater and more consecrated effort to the founding of the College than Hosea Ballou, Second. It had been the cheering hope of many years. Until this had been accomplished, he felt his life work was unfinished, and he could not meet the summons to go. The prospect, at times, seemed dark; the sun was obscured by cloud; the stars were lost in night; and, in the agony of his soul, he appealed to his brethren to act. Nothing showed his condition of mind and distress of spirit more than certain passages from the Occasional Sermon, preached before the General Convention, September 15, 1847; and probably no single effort of his aroused equal interest in the subject:—

"Has not the time arrived, my brethren, I do not say when it becomes our denomination to act in this cause, but when it is dangerous any longer to neglect acting in it? Have we not all felt that it was our duty years ago? that we had the means and that we ought to have done the work? that we needed, deeply needed the fruits? It does not appear safe to remain in such a state of criminal inactivity. I beg your forbearance with the tone in which I speak. I do not know that it is proper, but the suggestions themselves are so plainly true that I cannot suppress them. I once indulged the confident expectation that I should live to see Universalists doing their duty in this cause, founding well endowed academies, and at least one college placed on a permanent basis. I have so long solaced myself with the anticipation of sharing in the work, that it is hard, my brethren, it is hard, to part with all hope. But the night is coming down in which no man can work. The shadows of age are already on these eyes, and nothing is done. If we make an effort, it is like a man stirring in a troubled dream. There is a nightmare on our limbs; the muscles will not move at our volition. When shall we awake from our frightful slumber? Shall

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we ever throw off the slumbering incubus which has held us so long that it threatens death?"

It was a rich and precious endowment of the College that such a man should become its first president. Dr. Ballou had many elements of greatness. He was large enough to accept in true humility the great trust placed upon him. He felt that others could discharge the duties of the position better than he, and he earnestly besought Dr. Sawyer to accept an election. In the light of future events, it is difficult to believe that any other person could have been selected who would have served the College as well.

He was self-educated, but at the age of thirty-two years had established his claim to profound scholarship by publishing, in 1829, the Ancient History of Universalism. His knowledge of the tongues was unusual. His acquaintance with history and metaphysics was critical and wide. His scholarship and earnest devotion to the cause of higher education had been recognized by Harvard College in his election to its Board of Overseers, to the place made vacant by the death of the illustrious William Ellery Channing. Harvard, impressed with his learning and substantial worth, in 1844 conferred upon him the honorary degree of Master of Arts, and in the following year, evidently feeling that she had not done her whole duty, the degree of Doctor of Divinity, which he was the first in the Universalist ministry to receive. He had for thirty-eight years been officially connected, through appointment of the General Convention, with the effort to raise money for educational purposes and the establishment of a seminary in the interests of literature and religion, and had devoted a lifetime to the consideration of educational problems. His fame as an educator had secured for him an appointment from the Governor and Council upon the Massachusetts Board of Education, and made him the trusted adviser of the Commonwealth in the education of her children. Through this position as a member of the Governing Board of Harvard College, he knew all that was being done or considered in higher education. He boldly made the conditions for admission to Tufts similar to those required at Harvard, and it was his ambition that the graduates of the College should leave her halls as fully pre-

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pared for the demand which would be made upon them as they could have been in any other institution. With this knowledge and this purpose, he established the course of studies which was pursued with slight variation during his presidency of six years, terminating by his death. It may be said of Dr. Ballou that no one was more instrumental in founding the College; that he established its curriculum and led it forward in piety and sound learning.

The College had announced its readiness to receive students. How meagre was its material equipment! The building now known as Ballou Hall was finished, and under its modest roof were crowded chapel, recitation rooms, administration offices, society rooms, and lodging rooms for students. It was without a library, or physical or chemical apparatus of any kind. Yet it had made a beginning immeasurably in advance of Harvard's, and it is to be remembered that other great colleges, like Yale and Princeton, for years had no buildings, or even fixed habitations, their students being obliged to follow the teachers from town to town. It had an assured income of one thousand dollars a year, and was soliciting the various church societies to contribute annually thirty-five dollars each; but this was princely in comparison with the peck of corn that Harvard asked of the Puritan farmers. If the grandest and most influential college in America could spring from such small beginnings, Tufts surely had reason to take hope and persevere.

Yet the young men who entered at this time may well be envied. They were continuously under the personal influence of the four members of the faculty, and enjoyed in an extraordinary degree that which is undoubtedly best in every education, the direct contact with superior minds. The remark of President Garfield that he required no better university than a tent in the woods, alone with Mark Hopkins, has become trite. At the time Hosea Ballou, Second, became president of this College, he and Mark Hopkins were two of the eight members of the Massachusetts Board of Education. They were imbued with the same public spirit, and were laboring toward the same ends; and it is no disparagement to Mark Hopkins to say that Hosea

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Ballou, Second, possessed the love and admiration of his pupils, and impressed them in an equal degree.

Dr. Ballou's death seemed an overwhelming calamity to the College. It was fighting for very existence, and his loss appeared to be irreparable.

There was, however, in the denomination one who had proved himself to be the Blücher of many doubtful battles, Dr. Alonzo Ames Miner, but his magnificent powers and abilities were already taxed far beyond endurance. Pastor of the most exacting and influential church in the denomination, foremost advocate of temperance in New England, a commanding figure in the various movements for the moral and spiritual uplift of the State, the acknowledged leader in the establishment of the Normal Art School, for twenty years a member of the Massachusetts Board of Education, through which he exerted an influence second to that of no other member in moulding her educational policy, an Overseer of Harvard College, one of the great reformers of his age—how was it possible for him to assume the presidency of Tufts College? He belonged to that very rare class of men, who, no matter how heavily burdened, still have a reserve power. The College, small as it was, yet showed a financial deficit of five thousand dollars a year, and its affairs were fast reaching a crisis. Continuing his previous labors, he accepted this new responsibility, a burden in itself which men of smaller mould would have hesitated to assume.

The financial support which the College was receiving was coming very largely from Dr. Miner's parishioners and through his solicitation and influence. He threw himself with tremendous vigor into an effort to place the College upon a sound financial basis, and succeeded so well that when he resigned after twelve years of splendid service, the first three of which he rendered wholly without pecuniary remuneration, he left the College with assets of a million dollars.

The growth of the College, in learning and Christian culture, had kept pace with its material progress, increased attention to sciences and modern languages was given, a philosophical course and an engineering course were added and the divinity school established.

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A library of fourteen thousand volumes had been collected, a respectable equipment of physical and chemical apparatus had been secured. He felt the future success of the College was assured and might safely be placed in other hands.

While his abilities in building up the material side of the College were more conspicuous and tangible, he will be remembered by his pupils for his greatness as a teacher. Students of those years can readily recall, as if but yesterday, his tall, erect, military form coming up the hill on horseback, arriving promptly upon the hour, dismounting and walking into the class-room to conduct a recitation or to deliver a lecture, the intellectual stimulus of which can never be forgotten. He was, in manner, dignified, courtly, and urbane; in thought, incisive, scholarly, and masterful.

At the time of Dr. Miner's resignation from the presidency of the College, although but twenty years established, it had demonstrated its ability to produce scholars, and — what was infinitely better — the fact that it produced men. It naturally turned to its graduates for a successor to the great leader who had laid down the work of the active management of its affairs. There was no delay in finding the man. Rev. Elmer Hewitt Capen, of the class of 1860, was so conspicuously fitted by character, attainments, and promise that it was unnecessary to consider other names. The Trustees desired him, the alumni cordially approved, and the faculty joined in a petition that he be called. He accepted his election in great humility, and with serious personal misgivings. While those who knew him best had no doubt of his peculiar fitness for the great work which he had assumed —as great, I believe, in many respects, as any that falls to mortal man — he felt its enormous responsibilities, and frequently and earnestly prayed for divine guidance in its discharge.

How rich have been the results of his labors! What splendid progress has been made under his leadership! What seed has he planted that shall yet bear richer fruits than any the College has ever gathered! He found fewer than one hundred students enrolled in the catalogue, and left over a thousand. Four buildings then supplied the College with all her necessities; now

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eighteen are wholly insufficient, and new ones, more commodious and more suitable for her growing demands, are about to be erected. He found a few restricted courses of study, with narrow privileges in electives; but believing that minds are not all alike and that to develop the student in the direction where he would make the most progress would render him of the greatest service to the community, he extended the range of subjects until he left her with more than two hundred courses, offered by the College of Letters alone.

Through him, Tufts College led the way in liberalizing the requirements for the degree of Bachelor of Arts so successfully that most of the other colleges and universities soon followed. He strove to place the College educationally in touch with public requirements. He believed the College to be the culmination of the public school, and that they should be placed in intimate relationship. He put in force the splendid policy of President Miner, that Tufts College should be sufficiently elastic in her curricula and management "to prove conservative of the good of yesterday and yet readily receive the good of to-morrow." He foresaw the demand that great inventions would make for men with special training and knowledge, and devised courses of study to meet it. He also saw that these same inventions would create new social and political problems, and prepared his pupils for their consideration. He found a small college; he left a great university.

It is difficult, at this time and in this presence, to speak temperately of this man, the shock of whose sudden and untimely death still leaves us dazed and incredulous; the warmth from whose hand seems yet to be felt within our own; the soft and friendly light of whose eyes continues to greet us with parental affection; of him who, with joyous anticipations, planned every detail of this Semi-Centennial Jubilee, for whose inspiring presence we instinctively wait, for whose familiar voice we listen to bid us, in the name of our beloved mother, a sincere and cordial welcome to these sacred halls, made dear to us by gracious and ennobling memories.

Of Ballou it may be said that to him the founding of the College was largely due; of Miner, that through him it was pre-

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served; of Capen, that under him it was developed. To this development he gave his life in consecrated service. The growth of thirty years, which has been so great, at times seemed slow and uncertain. The necessities of the present often obscured the light and made the future dark, but his courage never failed, his soul never lost its song. He had faith in her alumni and friends, and he struggled on. He is teaching and planning and striving still, leading the College toward a larger life and a broader horizon; and here he will ever live, where he would wish to live, amid the scenes of his labors and his triumphs, and in the loving memory of his pupils and friends. It was but the poor evidence of mortality we laid at rest in Auburn's Field of God.

Your orator at the Centennial Jubilee of Tufts University, in referring to this day, will call attention to the meagerness of the present endowment and to the fact that only a thousand students were enrolled in the catalogue; that there were no schools of law, oratory, political science, commerce, accounts and finance, forestry, journalism or diplomacy. He will call the names of those coming after us, who shall have greatly benefitted the University, but he cannot forget the generation that founded the College and has nearly passed away. The future will raise up from her graduates and friends those of larger resources and greater opportunities for assistance, but it will not produce men and women with more single devotion or consecration to her interests than those who watched her cradle and have guided her maturing strength. New presidents will follow the retiring footsteps of their predecessors, godly men of learning and piety and zealously devoted to the College; they will richly earn and generously receive the respect and esteem of those who follow them, but they will not deserve more enduring fame than the saintly Ballou, the resourceful and talented Miner, the faithful and devoted Capen. Other professors, in increasing numbers, will brilliantly fill the numerous chairs of learning in the College, but none will find greater love and veneration in the hearts of their pupils than the Old Guard, Marshall, Dearborn, Brown, Schneider and Shipman, who from necessity have served the College less conspicuously than the presidents but not less faithfully.

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Leaving, now, this larger and more precious inheritance, let us turn to the narrower view and ask what the College does for the worldly prosperity of its graduates. The best statistics thus far collected show that their chances of becoming distinguished, as compared with the non-graduates, are as 150 to 1; or stating it in a different way, a college course improves their prospects of unusual success one hundred and fifty times. It is hardly necessary, at any time, to inquire whether the President of the United States and the Justices of the Supreme Court, or even a great General or Admiral is a college graduate. It may be assumed.

Following the mere money value of education to the masses, who usually stop with the grammar school, we find that the annual wage earning power of the laboring people of Massachusetts is two hundred and fifty millions greater than that of an equal number of people in the States where education is neglected. The only difference betweeen a ton of iron worth ten dollars and that same iron turned into watch springs worth twenty thousand dollars is education. Why does this little State of Massachusetts so proudly lead all the commonwealths of our country in material wealth and prosperity? Why has she ever exerted an influence far beyond what her wealth or population would warrant? She is poor in natural resources. She buys from other states every ton of coal she uses to furnish power for her countless wheels of industry. She has no mineral wealth. Her water power is insignificant. Her soil is poor and unyielding. The answer is not far to seek. It is because she has led all other states in the education of her children; and when she ceases to hold this leadership, then will her decline begin. A college education united with honorable effort insures its possessor against poverty and distress; it brings respect and honors; it lifts him into a place of higher living and purer enjoyment; it gives him the society of the greatest spirits that have ever lived, the companionship of books, which cannot be taken from him in his age, leaving him bereft and desolate.

For the instruction, the influences and the benefits to which I have referred, every graduate has acquired a debt which he can only discharge to posterity. Those who provided us with this

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inheritance have passed on. Their example inspires and duty requires us, by every reason that can influence the action of honorable men, to extend these blessings to those who shall come after us. We cannot console ourselves with the thought that we fully discharged our indebtedness when we met the paltry charges for tuition which were imposed by the College upon those who could pay them. We still were largely in debt to the bounty of those generous benefactors who endowed the College and made our education possible. Every man who is worthy of ever having been admitted to college halls must seriously recognize this debt and make a persistent effort to discharge it by at least reimbursing the College for its pecuniary loss, so that another may receive the advantages which were given to him.

"Unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of them will they ask the more."

I wish to emphasize the fact that no man stands before the world more deeply in debt than the college graduate, for no man has received more from the labors and sacrifices of those who have preceded him. The intellectual heritage of the ages has been bestowed upon him; the lives of good and great men have been spent in his service; the accumulations of strong men, of great foresight, keen judgment, unceasing self-denial, and unremitting toil, have been given him. It is something to have returned the pecuniary obligation which was necessarily incurred for our education, but it is very much more to have used our abilities in the improvement of those about us, to have done something to make life sweeter and nobler, to have given the thought and effort which may rightfully be expected of us, in the discharge of our duty to our fellowmen, to the State and to God.

The chief purpose of education is better citizenship. The scholar is reared for the state, and is insignificant in himself, excepting in so far as he uses his education for the public good. His intelligence makes the charge of his debt the more imperative and his neglect to discharge it renders his failure more conspicuous. He is in honor bound to work earnestly and persistently along some line of public usefulness. Opportunity is omnipresent and knows no habitat. A large amount of personal

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energy is lost for the reason that it is not well directed. We struggle with results rather than with the removing of causes. We may assume that the best government is the result of the highest citizenship, and devote ourselves to the causes that tend to build it up and those that weight it down. There are few reforms that do not require wise and honest legislation. This is dependent upon the men sent to the legislature. I doubt if there is anything demanding the best citizen's attention more than his attendance at caucus, yet he is rarely there. The result is that frequently men of incompetence, or worse, are chosen, because no others are in nomination.

They are often without ability or education or moral stamina. It is therefore impossible for them to serve their constituencies. They drift with the tide. They have no opinions and few well defined principles. They are unable properly to introduce or defend any measure. If they attempt to draw bills for enactment, these frequently fail of meeting the purpose intended. They have no future, but must move on for some other political worker or neighborhood dependent. It would be the beginning of better things, and a far-reaching public benefit if the salaries of legislators were largely increased, and their number reduced, their term of service continued during efficiency, and only men of character and ability were chosen. All bills should be drafted by a committee of legal experts.

A large number of the laws passed, when critically examined, are found to be defective, conflicting or unconstitutional; and much of the work of succeeding legislatures is to repeal the laws made by their predecessors, and to make new ones which are often equally defective. A layman should no more be expected to draft a bill than to amputate an arm. You would not think of employing him to interpret the law for you, yet you unthinkingly allow him to construct it; and by so doing, you involve yourselves in litigation and furnish work for the lawyers, increase the number of judges, swell the list of jurors and generally add to private and public annoyance and expense. As men of education, you are peculiarly fitted to bring about the changes that are necessary to make public service more honorable, more remunerative and more attractive; and you should be more

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willing to enter it and by serving the State discharge your debt to posterity. Since this College was established, many civic problems have arisen which were unknown to our fathers. A large number of them originate or appear in their worst form in the large cities.

The corner stone of the republic is the home. Without proper home influences, education is of little value, and the conditions surrounding many homes prevent any progress.

One of the vital problems of the city, from which many others emanate, is the housing of the poor, the herding together in tenements. A single block in New York City, three hundred and seventy-five feet by one hundred and seventy-five feet, furnishes all the home that three thousand people have. Frequently more than one entire family live in a single room. New York statistics show that bad homes and bad company sent ninety-two per cent. of all the prisoners to the reformatory, and the managers state that seventy-seven per cent. of these young persons have no moral sense. From this same district came a large part of all the criminals sent from the city. The death rate is four times as great as the city's average. Fifty-one funerals went out from a single tenement house in a year. The ratio of illiteracy among these people was forty-seven per cent., or seven times greater than the city's average. There is truth in the expression, "No home, no morality, no manhood, no patriotism."

I have used the statistics of the tenements of New York City, but the same condition, in modified form, exists everywhere, and must be intelligently met, or our government will be swept away. No city in the world contains men and women more earnest, more liberal and more self-sacrificing than those of New York. They are giving their time and spending vast sums in attempting the reformation of the weak and criminal, but the *cause* is not removed. The relief must begin by the legislature's enacting laws and the city's passing ordinances for the demolition of improper tenements and forbidding the construction of houses, except within carefully defined sanitary and healthful limitations and under strict rules for occupancy and repair.

These tenements to which I have referred are occupied almost

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exclusively by immigrants, now composing nearly one-half of the population of New York City, and speaking more than fifty different languages, with little or no knowledge of English or any earnest desire to learn it; and unless the law admitting them be quickly and radically changed and fully enforced, they will shake our institutions to their very foundations. Twelve thousand immigrants arrived in New York City in a single day last month, and more than one million are expected during this year. Two-thirds of this number will probably belong to the class known as "undesirable." More than three hundred thousand of this number will be Russian and Polish Jews, and a large number will come from the worst sections of Sicily and other parts of Italy, many of them having committed crimes, served sentences and been warned out of their countries to prevent further imprisonment, or even assisted to leave in order that their governments might escape additional burdens. In a single community in Hungary, out of two hundred and eighty prisoners released from jail during the past three years, one hundred and eighty were sent to the United States. Pauper juvenile institutions are continuously sending large numbers of children to imaginary parents in this country. The men and women, even when morally sound, land in a state of bewildered and helpless ignorance; and, unless friends from other parts of the country draw them away, one-third of them will settle down in the tenement districts of New York City, and as many more in the Eastern States. New York is not relatively more unfortunate than Massachusetts or Illinois. In the latter State, the foreign population of six per cent. furnishes the state prison at Joliet with fifty-four per cent. of its inmates.

The laws regulating immigration are weak and impracticable and their execution is a farce. Even when the arrivals at Ellis Island are six thousand a day—and often they exceed this number—the time which can be devoted to the physical examination of an immigrant can not exceed twenty-eight seconds; and the regulation questions which are supposed to determine the mental, moral and political fitness for citizenship must be asked and answered, usually through an interpreter, and recorded at the rate of two seconds to each.

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Under such laws and with practically no serious attempt to enforce them, what wonder is it that a large number of criminals, semi-criminals, anarchists, socialists, the ignorant, weak and diseased should come to our shores. In New York City over ninety-five per cent. of the slum population are foreigners, and they are threatening us with destruction by an alien wave of crime. Instead of attempting to reform and assimilate this element, we should make its presence impossible by stringent laws strictly enforced, admitting only those who have passed the most searching physical, mental and hereditary examination by our agents in the localities whence they come. Nor should they be allowed to vote or to take part in public affairs until they have been in this country at least ten years, and this privilege should then be given only upon showing that they have carefully complied with our laws, can read intelligently and have a satisfactory knowledge of the principles of our government and the responsibilities of citizenship. We must not forget, when granting the right of suffrage to these immigrants, that the stability of our government and our institutions depends upon the intellectual and moral standard of our most numerous voters.

In dealing with criminals, we are again misdirecting our efforts. It is more humane and less expensive to save the child than to watch and punish the criminal. We are attempting to reform instead of trying to prevent. Penologists have long claimed that our prisons and jails are schools of crime. The New York Prison Association, after full experience, condemns many of the features of the penal system of the State and declares that most of the men serving short sentences go out of the prison worse than they came in. The reports of the State of Massachusetts show that a man once sent to jail is very likely to return; and the records also show that thirty-three per cent. of them are returned from six to fifteen times. During the past twenty years, the number of murders and homicides in the United States has increased four times faster than the population, or from twenty-four to one hundred and twelve for each million people. A former Recorder of New York City, who had sentenced many thousands of criminals, declared that "money

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and effort spent in their attempted reformation was wasted," and added, "when I have sentenced a man and know his term of service, I usually know when I shall sentence him again." "Do something for the children; you cannot save the criminal," was his injunction. If we doubled the amount now spent for education, it would soon prove an economical investment in mere money alone to the tax-payers, by largely removing the criminal and in reducing the number of prisons, police, saloons and almshouses. By education, I wish at all times to be understood as particularly meaning moral and physical as well as intellectual, and that the moral shall at least keep pace with the mental, for there is undoubtedly much mischief in a developed and quickened mind running riot without moral balance. The scholar who for lack of moral force does not appreciate his responsibilities would better have become a mechanic, and the teacher who fails to hold this uppermost in his work has missed his vocation.

The influence of heredity receives slight attention in our sociological and economic considerations, but the time has long since passed when this subject can be safely ignored.

Through six generations and fourteen hundred descendants, the intellect and moral force of Jonathan Edwards has continued. It has given three presidents to Yale, and one each to Princeton, Hamilton, Union, Amherst, Johns Hopkins, the Universities of California and Tennessee, as well as Columbia Law School and Andover Theological Seminary, and more than one hundred professors to the colleges. His descendants have been conspicuous in the professions and in public life. Over sixty have been ministers of the gospel, eighty-eight lawyers, many congressmen, four governors and three United States senators. Vast and magnificent as has been the beneficent influence of this wonderful man, it has been neutralized by a single notorious woman, who, dying in 1827, has been followed by eight hundred descendants, seven hundred of whom have been convicted one or more times of crimes of different degrees, and thirty-seven have been executed for murder. It has been estimated that this family has cost the nation more than three millions of dollars for their trials and executions. You are

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familiar with this story of Ada Jukes, whose trail of crime, too revolting for expression, has followed her descendants from generation to generation.

The vast majority of children reared under proper influences and amid healthful surroundings will become good men and women. There are, however, many who cannot or will not conform to the principles established for the well being of society. The criminals of marked hereditary taint should be segregated and deported for life to some island where they may end their days. This may be done with no hardship to the criminal and with mercy to mankind. The leper, who may be of the highest moral character and delicate sensibilities, because he has unavoidably contracted a disease with which medical skill is unable to cope, is sent away to die, in order that the world may not become contaminated. The reasons for deporting hereditary criminals are far more potent, and the act would be infinitely more humane. Their removal would clear the springs from which flow corruption, lawlessness and crime, and would relieve the world of much anxiety and misery and permit the greater part of the one hundred millions of dollars now expended annually in this country in the maintenance of penal institutions to be turned to useful purposes. A faint idea of the cost of crime in mere money in this country may be suggested when we recall the fact that this year New York City alone appropriated over thirteen millions of dollars for the support of its Police Department.

Passing many similar evils that readily suggest themselves to you, I desire to call attention to two others of a somewhat different character that are rapidly leading to national disaster: first, the strike, which, as it is conducted, is in violation of every principle of personal liberty or of property right; and, second, war, with its disgrace, inhumanity and waste, the possibility of which should be forever removed by arbitration.

It is for the thoughtful, educated citizens of this country to find a solution of the many questions which manifest themselves through labor unions and their attending evils and horrors. There is no place in the world where the dignity of labor is so universally maintained, or where it receives such rich rewards.

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The man who does not work is regarded as a useless member of society and a burden upon the State. All Americans are laborers, but it is particularly noticeable that those who labor most are not found in the labor unions, nor have time to go on strike. Only about ten per cent. of the laborers in the United States belong to unions, and many of these will privately admit that they are members because of coercion; yet in open defiance of all law, the leaders assume to dictate who shall work, when he shall work, where he shall work, and how much of another man's money he shall take for his work. It is probable that five per cent. of the members of unions, or less than one per cent. of the laborers in the country, are responsible for the closed shop, which denies a man's right to labor, and pursues, even unto death, his attempt to do so and to support his family in the fulfillment of the divine command. The limitation of output degrades the honest workman in his own esteem and in the eyes of his fellow-men by compelling him so to waste his time as to give but part of a day's work for a full day's pay, and to cheat his employer and the public out of a portion of the wages he receives. For the strike, with its accompaning evils, disturbances, riots, bloodshed and murders, there is no place in American civilization. If a man does not desire to work, he has every right to decline to do so, if he or his family are not to suffer or become a public charge; but when he presumes to prevent another man from working and to take the latter's punishment into his own hands, even to inflicting death, he is a public enemy, and should summarily be treated as such. Not content in coercing employers, they attempt to control our legislative bodies; and, in violation of the Constitution, would pass and enforce laws to take away the property of the industrious, temperate and frugal by fixing the hours of labor, and the amount which shall be paid for it.

Very few have objections to trade unions, provided that they can be regulated and placed under proper restrictions respecting the rights of individuals, of property and the laws; but thus far they have been irresponsible, unreliable, regardless of their agreements, and often vicious. In their declarations and in their overt acts, they disregard all personal and property rights,

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and present to you the question, "Shall labor and property be protected, or shall the mob rule?"

The final consideration to which I ask your attention is that of war. The amount now spent for education in the United States is about two hundred millions of dollars per year. From present indications, the annual appropriations for the navy alone will soon very largely exceed this sum, with prospects of indefinite increase. Until recently the combined military and naval expenses of the country were less than one-fourth of those of education. We are therefore presumably progressing more than four times as fast in the arts of war as of peace, and may soon aspire to the condition of Russia, whose military expenses, even before the present war with Japan, were seventy times as great as those incurred for education, where less than one-tenth of the population can read and write. In the Russian army ninety per cent. of the common soldiers are illiterate, while this is true of only ten per cent. in the Japanese army.

The latest type of battle ship will cost more than nine millions to build, an amount greater than the entire appropriation for Army and Navy during the eight years of Washington's presidency, since which time the military and naval expenses have increased fifteen times as fast as the population; and when this ship is finished, it will be an experiment. It is everywhere conceded that the perfect, compromiseless battleship is an impossibility. England has had the largest experience in naval construction and has recently declared a great number of her warships to be useless. Nine millions of dollars is more than three times the cost of all the buildings and equipments of Tufts College, Boston University, Williams College and Amherst College. The yearly maintenance, operation, interest on investment, deterioration and gun practice of this battleship will exceed one and a half million of dollars, a sum sufficient to pay every living and educational expense of three thousand young men or women in our best colleges, or to meet the school expenses of fifty thousand children. It costs more for the mere material to fire one shot from the gun at Sandy Hook than it did to educate Daniel Webster. A day's gun practice of a single ship, firing at imaginary enemies, costs more than it did to edu-

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cate Emerson, Longfellow, Lowell and Phillips in Harvard College. An increase in appropriations and warlike activity by one nation immediately produces a corresponding activity by the great powers of the world; and this in turn excites each to further expenditure; none gain anything in relative strength. The burden is merely increased. The tax-payers of the different nations are kept in a state of continual excitement and fear by the preparations of other powers, each believing there is an intention to secure some unfair advantage and claiming that no other reason can be offered in explanation of their extraordinary, persistent, and unprecedented course. There have been necessary and honorable wars, and the future may have others in store. There are nobler sentiments than those of peace—duty, patriotism, justice and honor, but above them all we may write love to man.

To deny one penny of necessary appropriation, or to cease for one moment in making needed preparations for the protection of our country or for the promotion of any genuinely patriotic cause, is so wholly un-American that I need not even refer to it. But it is much better to direct our labors toward the removal of the necessity for the expenditures of war and to the things that build us up rather than to those that pull us down.

It is far nobler and more in the spirit of American development and progress to guide our energies into channels that lead to the uplift of our whole country and to the advantage of the whole world. Except for the policing of the seas, there is no reason for the existence of the navies of the world, but every reason why they should be diminished and pass away as soon as possible. Navies do not determine questions of national honor. Principles of right and justice are eternal, but battles will ever be won by the stronger power. Many of the arguments for a greater navy are untenable and specious. It is claimed that it guarantees peace. The only ground to base such an assertion upon is that its presence induces fear. This can only exist, if at all, with weaker powers. Strong nations are ever ready to accept it as a challenge.

In private life we all insist that the carrying of dangerous weapons shall be forbidden, because of the well known proba-

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bility of using them hastily and without proper cause. The existence of a navy is a menace to peace. It signifies active, aggressive intentions toward those against whom it could be used. Had not the Maine steamed into the harbor of Havana during a time of great stress and tension between the United States and Spain, the Spanish war might have been averted, the sacrifice of many lives prevented, an inestimable loss of character and a physical degeneracy which will require generations to overcome, avoided, and nine hundred and fifty millions in money saved. Had Admiral Dewey's fleet not been near the Philippines, we should never have acquired their possession. They are costing us more than it would to support all the colleges in the United States; and in attempting to retain them, we shall sooner or later be involved in war, the result of which, by reason of our extreme distance and attendant disadvantages, will be their final loss. This will not only cause the loss of more lives and a further expenditure of money far greater than the value of the buildings, equipment and endowment of all the colleges, schools, churches, and hospitals in this country, but will also bring with it the humiliation of our national pride with the attendant embittered feelings and desire for revenge.

> "Were half the power that fills the world with terror,
> Were half the wealth bestowed on camps and courts,
> Given to redeem the human mind from error,
> There were no need of arsenals and forts.
>
> The warrior's name would be a name abhorred!
> And every nation, that should lift again
> Its hand against a brother, on its forehead
> Would wear forevermore the curse of Cain!
>
> Down the dark future, through long generations,
> The echoing sounds grow fainter and then cease;
> And like a bell, with solemn, sweet vibrations,
> I hear once more the voice of Christ say 'Peace!'"

Without shedding a drop of blood and without any of the attending evils of war, nine hundred and fifty millions of dollars might have purchased all that we have gained; irrigated our Western deserts, making them blossom with grains and fruits where now they are barren and waste; established "Homes," forever making provision for the support of sixty

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thousand old men and women, poor in many instances because they were improperly educated, or physically weak; founded two thousand industrial schools, where the youth of the country might quickly and thoroughly learn trades, which would bring them and their families sure and honorable support; and endow two thousand hospitals, where the mercies of man to man might be tenderly bestowed, suffering assuaged, and death averted.

Another empty cry is, "In times of peace prepare for war." The time of peace is the only time to prepare for continued peace. When nations are at war, the one suffering defeat, so long as it can fight, refuses all offers to arbitrate or to discuss the matter in any of its phases, because it insists that its national honor demands that it shall first turn its defeats into victories. Compare this spirit with that manifested by Chile and Argentina, who being on the verge of war by reason of territorial boundary disputes, were by the calmer efforts of their educated men, induced to submit their differences to arbitration, with the result that both were satisfied with the decision, and immediately began disarmament, selling their navies and applying the millions received for them to making good roads and other internal improvements. They are turning their arsenals into trade schools, educating men to develop their wonderful natural resources, from which will flow untold blessings to all future generations instead of the appalling miseries and horrors that are the inevitable consequence of every war.

To commemorate this agreement of perpetual peace, they erected a bronze statue of Christ upon the Andes boundary line between the two countries. Where is the Longfellow who will enrich the world and win enduring fame by translating this act into an immortal song? We who are three thousand miles from a possible enemy, who are at peace with all the world, who will have no war we do not desire, whose material strength is everywhere known to exceed that of any other nation in the world, whose courage has never been doubted, and whose motives are beyond criticism should lead, insistently and forever lead, in the effort to establish treaties of arbitration with the great powers of the world. Whatever may have been our previous services to

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man—and they have been great; whatever glory may illumine our history—and it shines in unequalled splendor; whatever may have been our services to God—and we have humbly and diligently striven to render our share, would appear trivial, if we could be instrumental in establishing peace and good will among men and wiping from the face of the earth the barbarous and dreadful horrors of war.

Upon you, gentlemen of a liberal culture and a liberal faith, more than upon any other class of men devolves this sacred duty. May it be recorded in our final account that this, at least, was among our serious endeavors.

The university will be the battle ground of the future. Within its lecture rooms and laboratories the struggles will be waged and the victories won; but they will be the struggles and the victories of peace. The strife will be to benefit and not to enslave and degrade mankind—to lift it to its highest development, to follow truth, no matter where it may lead or how far it has been obscured by tradition, prejudice and bigotry. The struggle will not be to meet physical force by physical force, but to understand the forces of nature, which God has placed at the command of man, if he will but study their uses.

The immortal heroes of the future will be those who in the laboratory will find the way to collect the warm and brilliant rays of the sun and store them away for use in making the poorest home comfortable with heat and light; to preserve the frosts of winter to cool human habitations in the summer's heat, relieve suffering and save the lives of the feeble and weak; to gather the immeasurable strength of the ceaseless rise and fall of the tides that this power may be utilized for all the works of man; to find the means of drawing the moisture from the clouds to cool the air and enrich the earth. Their revelations will go into the fields with the farmer and aid him to gather the sunshine, the rains and the elements of earth into more abundant harvests. They will find new means for healing the sick, and will lead in the discoveries which shall prevent the beginnings of disease, eliminating hereditary tendencies, so that all may begin life without physical, mental or moral taint. These men will be the great teachers, from whose lecture rooms shall go forth

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scholars and workers, whose knowledge of history, civics and law and whose broad tempered and generous love for humanity shall take them to legislative halls with the purpose and the capacity intelligently to make laws that will aid in the prevention of wrong instead of chiefly providing for its punishment. They will be those who shall so instil the principles of justice and equity into the minds and hearts of their pupils that they shall go forth into the world and lead the way to better and nobler living; those who shall strive to create a spirit of fairness and generosity, of calmness and forbearance, and by precept and example hasten the day when all disputes and differences among men and nations shall be settled, not by force, which never determines any principle of right or wrong but by arbitration.

I have, in the briefest terms at my command, imperfectly referred to the blessings bestowed upon us by the college and to a few questions which require the most serious attention of every lover of his country—questions which the college graduate above all other men is in duty bound earnestly to consider and is best able to solve. Our opportunities and our training have placed a duty upon us as heavy as a mountain. We must recognize that whatever we are is due to those who have gone before. We certainly can not entertain the conceit that we have very largely added to human knowledge or greatly improved human living. Nearly all that is here at present we found here, the result of the labors of countless generations of earnest, self-sacrificing men.

Whether this College shall continue in its splendid growth, until it shall reach that ultimate development of which its founders dreamed, for which Ballou prayed, Miner wrought and Capen struggled, depends largely upon us, her graduates, educated through her bounty, nursed by her loving care, at whose altar fires our ambitions were lighted, by whose generosity we were invited to enter the paths that lead to cultured manhood, and to whose hearthstone we have ever been fondly bidden to return.

Religion and education were the foundations upon which our fathers in this Commonwealth sought to build the State, know-

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ing that only through them could they create and maintain a lofty citizenship; and only by the latter could our republican form of government endure. They did not labor and suffer that an education might be given young men for their own pleasure and individual use, but that it should be employed for the good of the State through succeeding generations. Our debt to them can not be discharged until we have used our education for the benefit of those around us; and, regardless of the desires and purposes of men, there is a divine law which compels us to lift those less fortunate than ourselves or to be drawn down to their level. If we are not willing to make a serious and continued effort to improve the conditions of our fellow-men, it is evident that a mistake was made in our coming here, and we received the benefits which should have been given to others more worthy. In adopting this form of government, the founders expressed full confidence in the power of education to lift man into a higher citizenship than the world had yet known. History had written failure upon previous attempts at self-government. The leaders of Europe said it would not succeed, and many yet believe that it will fail when the crisis occurs. They said it was a magnificent vision, but only a vision; a beautiful dream, but it would pass into the dust of dreams. Guizot asked James Russell Lowell how long he thought our republic would endure, and Lowell replied: "So long as the ideas of the men who founded it continue dominant." Herbert Spencer predicted that "socialism, in its worst form, awaits the United States, which will be followed by a military despotism, during which the streets will be barricaded."

The dangers that threaten our national life are within our borders and not without. While we are using our activities in the preparation for war to combat imaginary foes, and spending more money upon it than upon education, we are neglecting to protect ourselves against the real foes of the country that are leading to disorder, socialism, anarchy, and crime; and if we do not soon awaken to this fact, we shall be destroyed. Readiness for war may be very desirable, but education is absolutely necessary. When we are asked for two hundred millions of dollars for the needs of a possible conflict, it is proper that we

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should request and secure double that amount to be used in ennobling mankind. Four hundred millions of dollars annually turned into educational channels would produce a new America in twenty years—the time required to construct our present navy. Besides, the money spent on a ship twenty years ago is now lost, as the ship is valueless. If this money had been spent on education, it would have increased a hundred fold. The colleges and universities now generally neglected by the State, should first be liberally supported; and instead of being obliged to meet annual deficiencies, to be made up by private, individual liberality, they should be richly provided for greater efficiency and higher work, for they are like the snow upon the mountain top that melts and, flowing down, carries life and growth to all below. The true way to benefit the school is to amply endow the college and university. Only through the college and the university can progress be made. Only through the university, college, and school can we escape the fate of Rome.

You are the torch-bearers of your age, and must catch the lamp of truth, of wisdom, and of knowledge from the hands of those who have nobly borne it before you, and by more steady and swifter running fan the flame into greater light, so that all knowledge that has gone before may be plainly read, and with rich additions be made clear to succeeding generations, lighting not only the heights as with beacon fires, but penetrating into the dark valleys, emancipating men from error, and throwing its beams far out to sea, shining alike for the long absent mariner homeward bound in stately ship, and the solitary fisherman, nobly struggling and daring in his perilous and honest toil.

There are hours in every life in which all the tender and sacred recollections of the past rush and crowd upon the mind and heart in overwhelming pathos and tenderness; in which all the cherished and inspiring hopes of future growth and accomplishment appear to have assurance of certain fulfilment; in which the call to duty is clear and unmistakable.

Such is this hour to every loyal son of Tufts.

Following the oration, after music by the band, came the ceremony of bestowing the honorary degrees. The language used

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in characterizing the candidates, almost without exception was that prepared by Doctor Capen among the last of his official acts.

Acting President Hamilton conferred the degree of honorary Master of Arts upon the following persons: —

Thomas Cunningham, "successful business man and manufacturer, generous and large-minded, a trustee of Tufts College."

James Arthur Jacobs, "master in the mechanic arts, faithful and public-spirited, a trustee of Tufts College."

Edward Walter Branigan, "professor in Tufts College Dental School, skilful administrator, practitioner of high repute."

George Simonds Eveleth, "a graduate of Tufts College in the class of 1885, good citizen and respected physician."

Joshua Bennett Holden, "sometime student in Tufts College, a man of capacity in public affairs."

John Shepard, "successful merchant and eminent citizen."

Abraham Shuman, "successful merchant and man of high public spirit."

Henry Detrich Yerxa (*in absentia*), "man of high probity and success in business, who has served the public in many ways; a leading citizen of Cambridge."

Edward Issachar Comins, "sometime a teacher of repute, successful business man and public-spirited citizen."

Thomas Henry Barnes, "a teacher of long service in the public schools of Boston."

Dr. Hamilton then conferred the degree of Doctor of Divinity upon the following persons: —

Adoniram Judson Patterson, "steadfast friend of Tufts College for many years, veteran preacher."

Warren Samuel Woodbridge, "a graduate of Tufts College in the class of 1874, and of the Divinity School in the class of 1877, professor of applied Christianity in Tufts College for ten years."

Dwight Munson Hodge, "learned Hebrew scholar, writer, and preacher."

Clarence Edgar Rice, "a graduate of Tufts College Divinity

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School in the class of 1883, missionary in Japan for eight years, author and preacher."

Richard Perry Bush, "a graduate of Tufts College Divinity School in the class of 1879, faithful pastor and eloquent preacher."

Fred Augustus Dillingham, "a graduate of Tufts College in the class of 1875, and of the Divinity School in the class of 1878, able preacher and successful pastor."

Levi Moore Powers, "a graduate of Tufts College Divinity School in the class of 1890, a preacher of eminence and power, a faithful and successful pastor."

Frank Oliver Hall, "a graduate of Tufts College Divinity School in the class of 1884, pastor of the Church of the Divine Paternity in New York City, eloquent and able preacher."

Isaac Wallace Cate (*in absentia*), "a graduate of Tufts College in the class of 1889, distinguished by scholarly attainments and long service as missionary in Japan."

James Drummond (*in absentia*) "principal of Manchester College, Oxford, England, master of Biblical learning, writer and teacher."

The following persons were then created Doctors of Letters:—

Jane Lippitt Patterson, "many years a contributor to Universalist literature, writer of wholesome tales and graceful verse."

Horace Greeley Wadlin, "from 1888 to 1903 chief of the Massachusetts Bureau of Statistics of Labor, librarian of the Boston Public Library."

Caleb Benjamin Tillinghast, "historian and man of letters, state librarian since 1879."

Robert Comfort Metcalf, "veteran teacher of high repute, author of useful text-books for the public schools, for many years supervisor of the Boston schools, superintendent of schools in Winchester."

Orlando Knapp Hollister, "a graduate of Tufts College in the class of 1889, principal of Goddard Seminary."

George Lewis Baxter, "principal of the Somerville Latin School for thirty years, dean of high school principals in Massachusetts."

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George Henry Martin, "secretary of Massachusetts State Board of Education, and expert in the science of education."

The Degree of Doctor of Science was next conferred upon the following persons:—

John Ripley Freeman, "an engineer of the highest eminence, especially in the sanitary aspects of the profession."

Gardner Chace Anthony, "author of mathematical text-books, teacher, dean of the Engineering Department in Tufts College."

Milton Gerry Starrett, "a graduate of Tufts College in the class of 1886, Walker special instructor in mathematics from 1886 to 1889, chief engineer of the Metropolitan Street Railway Company of New York City."

Herman Cary Bumpus, "master of biological science, sometime professor of zoology in Brown University, director of the American Museum of Natural History in New York City."

Sarah Frances Whiting, "senior professor in Wellesley College, professor of physics, and director of the Whiting observatory, the first woman to have full charge of a scientific department in an American college."

Henry Smith Pritchett (*in absentia*), "investigator, a man whose expert knowledge is in demand for great public works, president of the Massachusetts Institute of Technology."

Luther Burbank, "a man of science in horticulture, through his mastery of the processes of nature a benefactor of mankind."

The acting president finally conferred the degree of Doctor of Laws, the highest literary honor in the gift of the College, upon the following persons: —

William Blake Odgers (*in absentia*), "voluminous writer on legal topics, first reader of the Middle Temple, London, England."

Augustus Byington Church (*in absentia*), "a graduate of the Theological School of St. Lawrence University, president of Buchtel College."

Almon Gunnison (*in absentia*), "sometime student in Tufts College, president of St. Lawrence University."

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Fred Stark Pearson, "a graduate of Tufts College in the class of 1883, scholar among engineers."

Charles Hall Leonard, "dean of Tufts College Divinity School, veteran among theological teachers."

Harold Williams, "dean of Tufts College Medical and Dental Schools, expert in diseases of children, skilful organizer and administrator."

Henry Willard Bragg, "a graduate of the class of 1861, lawyer, and judge of the Municipal Court."

Albert Bushnell Hart, "professor of history in Harvard College, eminent historical investigator and writer."

Henry Smith Noble, "a graduate of Tufts College in the class of 1869, alienist of distinction, superintendent of the Connecticut Hospital for the Insane."

George Whitefield Chadwick, "author of many musical works, a leader in his profession, director of the Boston Conservatory of Music."

Henry Lefavour, "president of Simmons College, sometime professor and dean in Williams College, experienced and expert in college administration."

William Edwards Huntington, "president of Boston University, an educator of great experience and accomplishments."

Flavel Sweeten Luther, "many years a professor in Trinity College, president of the same."

Caroline Hazard, "author, president of Wellesley College."

Herbert Parker, "attorney-general of the Commonwealth of Massachusetts, lawyer, orator, eminent citizen."

William Lewis Douglas, "the creator of a great industry, governor of Massachusetts."

Adna Romanza Chaffee, "lieutenant-general in the army of the United States, honored for distinguished service in many wars and in many lands, example of the best qualities of the American soldier."

Kogoro Takahira, "envoy of Japan to the United States, representative of a country whose friendly relations with the United States are coeval with Tufts College, himself a scholar and diplomatist."

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THE DINNER

After the close of the Chapel exercises occurred the alumni dinner, which took the place of the usual alumni dinner on the eve of Commencement day. By the use of the Museum and of all the available space in the Gymnasium, the immense crowd was accommodated. Prayer was offered by Rev. F. O. Hall, D.D. The dinner was enjoyed and then Dr. Hamilton, as toastmaster, rose and made a few remarks before introducing the after-dinner speakers. He incidentally announced a gift from the orator of the morning, Dr. Fletcher, for the foundation of a scholarship, and also a contribution of five hundred dollars toward the alumni professorship fund, from a donor who wished to remain anonymous. He eulogized the late president of Tufts, Elmer Hewitt Capen, and spoke of the growth of the College since its foundation.

Minister Takahira, of Japan, on being introduced, said, in part: —

"I am delighted to accept an honor that will be naturally considered as a testimony of friendship for our people, and therefore will tend to promote the happy relations between the Americans and the Japanese. When we speak of the relations between the Americans and the Japanese, we have, necessarily, to think of the remarkable success of Commodore Perry's mission. And I desire to say particularly that all other American representatives who were appointed to Japan subsequently followed his example, and fully represented the American wisdom and the American judgment in the true sense of the word. By the actions of these men you have become endeared to our people, and we want to reciprocate in some way what you have done for us.

"You will see what remarkable influence is being exercised by the Anglo-American education in the far East in reorganizing the whole institution of the people within a comparatively short time. Undoubtedly there is no such example in any other country, but this is largely due to the progress made by our people in their education as the result of the constant and zealous efforts of the American educationists. If, through their co-operation, we can hereafter extend the same system of educa-

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ALUMNI DINNER, JUNE, 1905.

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tion to the other parts of the far East, I sincerely believe that the westward march of civilization may be steered still further eastward with much greater facilities, despite the obstacles it meets on its way at the present moment, and that the effect it will bring upon the peace and progress of the world will be very great and beneficial.

"To-day you are celebrating the fiftieth anniversary of your university, and it is a most pleasing coincidence that the proclamation of the first treaty signed by that gallant officer, Commodore Perry, and the Japanese plenipotentiary, took place fifty years ago to-morrow, having been effected on June 22, 1855. There is nothing more gratifying to me than to receive, as I did, the high honor you conferred upon me under such happy circumstances."

Governor Douglas was next called upon. He said, in part:—

"From his earliest history man has been striving for success, which is variously defined to be the attainment of wealth, power, or fame. It is a regrettable fact that the unthinking throng, in passing, places the crown upon the worldly rich and powerful. The modern pursuit of what is called success is responsible for the rush, worry, and nervous strain of to-day. It induces men to engage in a species of speculation which undermines the simple idea of honesty, blunts their finer sensibilities, and wears them out before their time. Such a pace robs life of its true dignity of living, and never satisfies the best in man. By these standards man never is, but always is to be, blessed. To my mind the mere accumulation of money or the temporary possession of power is but the faintest shadow of success.

"It is no crime against society, no disgrace to accumulate money. And with equal emphasis be it said it is no crime, no disgrace, not to accumulate money. The living of a helpful, considerate, contented life is the success we should seek—not riches or power. Moral worth, not wealth, should be the true standard of individual and national greatness.

"I look upon the future with the utmost faith as a time when education will be universal, when prosperity and contentment will be the rule, rather than the exception; a time when human

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hearts will have become chastened and softened for the misfortunes of others, and a time when our lives will be gauged more by what we are than by what we possess.

"The true ideals of success are self-development and service, and one may well ask himself at the close of each day if his life is richer in development and service. That day in which he can see no progress must be counted lost."

At the conclusion of the Governor's speech, Miss Caroline Hazard, president of Wellesley College, was introduced. She spoke, in part, as follows:—

"I am glad to accept this honor for myself and my sex. Though the formal recognition of the great influence of women is a modern thing, yet her actual influence is as old as humanity. The beginning of all higher education in England and America was laid by a woman—Margaret Beaufort, the founder of Christ's College, Cambridge. The motto of all colleges is one of service. It gives me great joy to become affiliated with this college, where peace and light are the watchwords."

General Adna R. Chaffee, who followed Miss Hazard, was received with the greatest enthusiasm.

He said: "You expect something military from me. Let me say that we have adopted and now have in excellent progress an educational scheme in the army of the United States. The three different classes of instruction are, first, to enlisted men; second, to cadets at West Point; and, third, to army officers. This is in the line of thorough preparation for war. Arbitration may be the ultimate idea to which we are progressing, but the time for it has not entirely arrived. When it does come, I am ready to lay aside my sword. There must be a battle fought occasionally, and in the time of peace let us prepare for that day which is not yet in the arbitration list."

President Luther, of Trinity College, was the next speaker. He said, in part:—

"It is not for us to advise those who are to do the work of the next fifty years as to how they shall do it, but we can tell them our standards; we can tell them that truth and honor and jus-

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tice are the same forever. The old ten commandments are always true.

"Whatever man is to do, he will do it better if educated. Out of this education of the present is to come that day when all occupations will be of equal dignity. May all colleges stand together, and may the time come when the normal aspiration of the average boy shall be a college degree."

Professor Hart, of Harvard, brought the greetings of Harvard University to Tufts College. He said: —

"There can be no regeneration from schools and colleges asserting that they alone can save the nation. All the people must stand together. We in the colleges are trying to make character, to send men out into the world with the stamp not of the college, but of knowledge. All educational institutions are daughters of the same mother, Minerva."

Attorney-General Parker concluded the speech-making with the following remarks :—

"Mr. President, most worthy doctors and you patients, honors have been heaped upon me beyond my deserts, and let me express my appreciation. To-day I have sat with the gods, to depart hence living, and enlightened by my coming. My speech is not in the vernacular of scholars; it may have something of the harshness of the court room and the clamor of the market place. But we who are engaged in practical affairs do not fail to appreciate the blessings of the mental atmosphere in which you of the scholarly life dwell.

"You are the wardens of the watch towers of truth; you live in the afterglow of the greatest and noblest days of history; you know, better than we who are in the dust and the struggle, where the truth lies. Here are the altars upon which the flame of eternal truth is kept alive."

Soon after the conclusion of the after-dinner exercises in the Gymnasium, the alumni gathered in the Chapel for the annual meeting of the Tufts College Alumni Association. It was the most largely-attended meeting in the history of the Association. Vice-President Tuttle called the meeting to order. After the reading of the minutes of the last meeting and the report of the

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necrologist, S. W. Mendum '85, Mr. Tuttle called to the chair William Fuller, '79, of the executive commitee.

The matter of a reorganization of the alumni, which had been receiving much attention and thought from some of the most active workers in the Association, was brought up for consideration. The discussion showed that both the graduates who live in distant sections of the country and those who are near the College feel the need of some stronger and more compact organization. It was voted that the president appoint a committee of representative alumni from different sections of the country to prepare a plan of reorganization, and submit the plan by mail to each member of the Association for criticism and suggestion, and report the matured plan to the Association in 1906.

In accordance with the motion the following committee was appointed: H. A. Tuttle, '91, chairman; C. H. Darling, '84, W. C. Snow, '90, A. W. Peirce, '82, and H. B. Forbes, '95. As officers for the ensuing year, the following were chosen: President, H. A. Tuttle, '91; vice-presidents, C. S. Fobes, '61, C. N. Barney, '95; secretary and treasurer, F. T. Daniels, '91; directors, W. D. T. Trefry, '78; R. E. Joslin, '86; W. L. Cook, '87; F. W. Perkins, '91; J. C. D. Clark, M '94; F. G. Wren, '94; J. P. Clark, '00; member of board of directors of athletics, D. T. Montague, '89.

Thus was brought to a close the celebration of the semi-centennial of the founding of Tufts College. The occasion was memorable to all who were present to take part in it, and to many absent alumni, whose thoughts then turned to Alma Mater. The year marks the close of an epoch in the history of the College, partly in the measurement of its span of time, chiefly in bringing to an end the life of its third President. He led and served Tufts College faithfully for thirty years, so that this record of the semi-centennial observances of the institution is largely a tribute to the man who foresaw and brought to pass the culmination of half a century's growth.

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